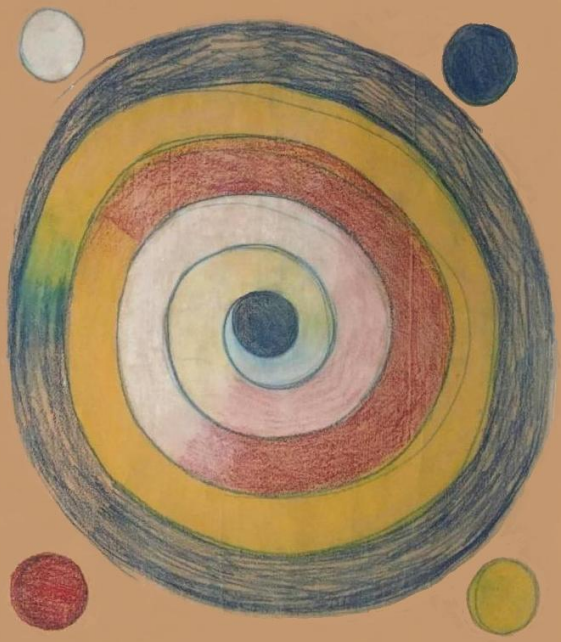
Mindfulness Astrology

Philosophical Foundations and General Theory



Jérôme Zenastral

The Work of Jérôme Zenastral

For nearly fifty years, Jérôme Zenastral has been developing the astrology of mindfulness, an approach that regards the birth chart as a symbolic mirror of the psyche within the context of a synchronicity between the heavens and human experience.

His works form a coherent body of writing, in which each book explores a particular aspect in depth whilst contributing to a single overarching vision.

By choosing to self-publish, Jérôme Zenastral is able to develop this body of work freely as his research progresses. The books are regularly expanded and updated to reflect the evolution of this approach whilst maintaining its overall coherence.

An Introduction to the Work of Jérôme Zenastral

The book *An Introduction to the Work of Jérôme Zenastral* is the best starting point for discovering his entire body of work.

In it, you will find his background, the founding principles of mindfulness astrology, an introduction to the various collections, and an overview of this constantly evolving body of work.

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Jérôme Zenastral's website: http://www.zenastral.fr

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Preface

There are times in life when intuitions arise silently, without prior explanation, as if they had always been there, simply waiting to be recognised. They first appear as a premonition, then gradually become a coherent vision of the world. Mindfulness astrology was born of such an intuition.

For many years, I have been a firm believer in the non-dualist view as expounded, in particular, by Francis Lucille. This approach holds that Consciousness is neither a product of the brain nor a property of the psyche. It is the fundamental reality of existence: that in which the body, thoughts, emotions, the world and the cosmos itself appear.

If this is the case, then everything that exists is a manifestation of Consciousness. The psyche itself is not separate from it; it is a particular expression of it. This understanding naturally led to another insight: if Consciousness constitutes the foundation of all things, then that foundation cannot be problematic. Love, intelligence, peace, beauty and freedom are not goals to be attained over time; they already belong to the very nature of who we are.

Gradually, a realisation that was difficult to put into words took hold within me: at its very core, everything is perfect. This statement does not mean that the human world is free from su uffering, violence or confusion. It does not deny either individual wounds or collective tragedies. It simply

suggests that suffering does not belong to the foundation itself but to the way in which it is experienced through the prism of identification and the belief in a separate consciousness.

Alongside this philosophical reflection, an astrological observation caught my attention. Each sign of the zodiac seemed to possess a luminous side and a shadow side. This idea was not new. Yet something essential became apparent: the shadow was never the opposite of the light. It was a caricature of it. The splendour of Leo seemed to distort into excess or vanity. Sagittarius's exultation could become self-centred exaltation or an inflated sense of self. Libra's harmony sometimes turned into compromise. Aquarius's freedom into individualism. Virgo's purity into anxiety. Pisces's ecstasy into confusion.

This observation led me to a crucial question: if the shadow constitutes a distortion, what then is the primary essence of each energy?

I gradually stopped asking myself what the signs produce in the psyche and began to ask what they are in their most original expression. Behind each psychic energy there seemed to lie a fundamental quality, a state of presence, a particular flavour of being.
This intuition was not the result of a theoretical construct. It emerged gradually from the observation of thousands of astral charts, consultations, research and reflections. The more I observed the psychological manifestations associated with the signs, the more evident it became that

their conflicting expressions always seemed to stem from a deeper quality of which they constituted a distortion.

Little by little, a realisation took hold: at the root of every sign lies a sense of fulfilment. This understanding simultaneously shed new light on another question that had long occupied my mind: that of the origin of the signs' expressions of suffering.

One of the central insights of this approach is that the painful expressions of the signs are not their opposites. They are the distorted forms of the same energy when experienced through the illusion of separation. Thus, the shadow is never separate from the light. It is the forgotten light.

Aries revealed to me a sense of wonder.
Taurus revealed sensual pleasure.
Gemini, joy. Cancer, fulfilment.
Leo: splendour.
Virgo: purity.
Libra taught me harmony.
Scorpio: deliverance.
Sagittarius: exultation.
Capricorn: wisdom and serenity.
Aquarius: freedom.
Pisces: ecstasy.

These states of bliss did not strike me as mere psychological constructs or moral ideals. They appeared as natural openings onto Consciousness itself.

Each sign thus became a gateway. A gateway through which Consciousness manifests itself in the psyche, but also a gateway through which the psyche can return to its source.

The twelve signs of the zodiac no longer merely describe temperaments or behavioural tendencies. They become twelve fundamental modalities of human experience, twelve fields of energy, twelve gateways back to the Self.

Why precisely twelve? I do not have the answer.

Just as contemporary physics observes the existence of fundamental constants without always being able to explain their ultimate origin, mindfulness astrology observes the existence of twelve universal modalities of the psyche without claiming to solve the mystery of their number.

The mystery is not a problem to be solved; it is a reality to be contemplated.

Every birth chart has its own unique score. Every human being expresses a unique combination of the ‘ ’ these fundamental forces. The planets represent the dynamic functions of the psyche, whilst the signs give them a particular colouring. Each planet in a sign thus becomes the expression of a force that has its source at the gates of Consciousness.

Astrological houses describe the major fields of experience in life. They do not merely reflect the areas in

which certain psychic energies manifest; they also describe the circumstances, encounters and situations through which life unfolds. The birth chart thus appears as a comprehensive map of human experience, where the psyche and the world respond to one another in a single, unified movement.

Aspects reveal the modes of interaction between psychic forces. Transits, for their part, do not act upon anything: they occur synchronously with the movements of the psyche and the events of life.

This approach leads to a profound break with the traditional idea of astral influence. The heavens do not act upon human beings. There exists a symbolic parallelism between the heavens and the psyche, which Carl Gustav Jung termed synchronicity. The birth chart is not the cause of the psyche: it is its mirror.

Gradually, it became clear to me that this vision differed profoundly from the major astrological traditions, whether traditional, psychological, humanist, transpersonal or karmic. Some remain based on the influence of the stars, others on the evolution of the personality, consciousness or the soul. Mindfulness astrology takes a different path.

It is not an astrology of becoming.

It is an astrology of recognition.
It is no longer a question of becoming someone else, nor of developing the self towards a future state of perfection. It is a matter of recognising what is already present, behind

the movements of the psyche, behind thoughts, behind identifications: Consciousness itself.

If the psyche is a manifestation of Consciousness, then the world itself cannot be entirely separate from who we are. The encounters, events and circumstances of existence are part of the same fabric of synchronicities where the inner and the outer cease to be radically distinct.

The world is what we are.

Astrology thus becomes a symbolic language through which we can contemplate this underlying unity. It no longer aims to predict a destiny or to correct a personality deemed imperfect. It becomes an invitation to observation, to presence and to the recognition of our true nature.

Such a vision also transforms the practice of astrology itself. It is no longer a matter of predicting a future or revealing a hidden destiny, but of supporting the recognition of what is already present.

This book is the culmination of several decades of practice, reflection and observation. It does not claim to hold the truth about astrology, nor to solve the mysteries of the heavens, the psyche or Consciousness. It simply offers a new way of contemplating them together.

If this book can help, even for a moment, to turn our gaze towards that silent presence which precedes all thought and all identity, then it will have fully fulfilled its purpose.

General Introduction

Why a new astrology?

Astrology has spanned the centuries without ever ceasing to challenge humankind. From Mesopotamian priests to contemporary astrologers, via Greek philosophers, Arab scholars, Renaissance humanists and twentieth-century psychologists, the heavens have always been observed as a possible mirror of human destiny. Yet, whilst the stars remain the same, the interpretations that human beings give of them have never ceased to evolve.

This simple observation raises a fundamental question: what is it that really changes? The sky, or the way we look at it?

For millennia, astrology has developed primarily around an implicit idea: that of the influence of the stars on the earthly world. Sometimes regarded as deities, sometimes as natural causes or symbolic principles, the celestial bodies were believed to possess a power that affected events and human beings. This conception, in various forms, remains widely present in the collective imagination to this day.

Yet this notion of influence raises numerous difficulties. By what physical or metaphysical mechanism would the planets exert an influence on the human psyche? Why would the stars influence the destiny- of one individual rather than another's? How can we explain that the same

sky can be interpreted in such different ways depending on the era, culture or astrological school?

Modern astrology has sought to provide several answers to these questions. Psychological astrology has shifted the focus from destiny to personality. Humanistic astrology has emphasised personal fulfilment. Transpersonal astrology has paved the way for reflection on states of consciousness and spirituality. Karmic astrologies have proposed an interpretation of existence based on the continuity of the soul across multiple lifetimes. Each of these approaches has helped to enrich our understanding of the human being and to mitigate certain forms of fatalism.

However, one question is rarely asked: is the very hypothesis of an influence from the stars necessary to account for the astrological phenomenon?
Mindfulness astrology arose from this question. It is neither a reform of traditional astrology nor a mere synthesis of existing schools of thought. It proposes an epistemological break based on three essential principles: the absence of influence from the stars, synchronicity between the heavens and the psyche, and Consciousness as the fundamental reality of existence.

According to this approach, the birth chart has no effect on anything. It produces neither events nor psychological traits. It is the symbolic mirror of a psychological structure that appears simultaneously with the structure of the heavens at the moment of birth. Between the heavens and the psyche there exists a parallelism that Carl Jung referred

to as synchronicity: a meaningful correlation devoid of causality.

The heavens do not cause the psyche; the psyche does not cause the heavens. Both appear as synchronous expressions of the same, more fundamental reality.

This fundamental reality is Consciousness.

From the non-dualist perspective developed in particular by Francis Lucille, Consciousness is neither an object, nor a property of the brain, nor a function of the psyche. It constitutes the very foundation of all experience. Body, thoughts, emotions, the world and the cosmos arise within it and as it.

The human psyche is therefore not separate from Consciousness. It is a particular manifestation of it. Consequently, the birth chart does not describe Consciousness itself, for Consciousness is beyond any representation. It reflects the unique way in which the psyche manifests itself in human experience.

This distinction is essential. For if Consciousness is already whole, indivisible and timeless, then suffering does not stem from a flaw in the foundation but from identification with a supposedly separate consciousness. The problem is not what we are, but what we believe ourselves to be.

This understanding leads to a major consequence: the birth chart is perfect from the outset. Not because it is devoid of

tensions or contradictions, but because it exactly reflects the psychological structure that manifests itself through a given existence. Nothing is superfluous. Nothing is missing. Tense aspects, retrograde planets, intercepted signs or complex configurations are not design flaws; they contribute to the overall coherence of the score.

Mindfulness astrology does not, therefore, present itself as an astrology of becoming. It does not seek to explain how to become a better, more evolved or more fulfilled person. It is rooted in a perspective of recognition: recognising what is already present behind the movements of the psyche.

It is in this context that another foundational insight emerges: the signs of the zodiac do not merely represent character traits or psychological functions. They correspond to fundamental modes of human experience, to fields of energy whose essence manifests itself in the form of primordial bliss.

Wonder, delight, joy, fulfilment, splendour, purity, harmony, liberation, exultation, wisdom, freedom and ecstasy thus constitute twelve gateways back to the Self.
One of the central insights of this approach is that the painful expressions of the signs are not their opposites. They are the distorted forms of the same energy when experienced through the illusion of separation. Thus, the shadow is never separate from the light. It is the forgotten light.

Leo's quest for recognition is nothing but unrecognised splendour. Taurus's attachment is sensual pleasure that has become a fear of lack. Scorpio's need for control is forgotten liberation. Behind every form of suffering lies an original bliss seeking to be rediscovered.

Why precisely twelve signs, twelve fundamental modes of experience and twelve primordial blisss? We do not know.

Mindfulness astrology acknowledges the existence of these universal structures without claiming to solve the mystery of their origin. The mystery is not a gap in knowledge to be filled, but an irreducible dimension of reality.

Every birth chart has its own score. Every human being expresses a unique combination of these fundamental forces. The planets represent the dynamic functions of the psyche; the signs lend them their colour; the houses their fields of experience; the aspects their modes of interaction. Together, they compose the unique symphony of each existence.

The birth chart does not merely reflect the psyche. It also reflects the circumstances in which that psyche manifests itself. Body, psyche and world appear as different expressions of the same lived reality. The encounters, events and situations of life are not separate from who we are; they form part of the same synchronistic structure.

The world is what we are.

This statement does not mean that the individual creates events through their thoughts or controls external reality. It means that the separation between the inner and the outer is less clear-cut than it seems. The birth chart thus reflects not only the movements of the psyche but the overall structure of human experience.

This book does not set out to impose yet another belief. It offers a new way of looking at astrology, the psyche and consciousness. It invites the reader to explore a hypothesis: what if the heavens were not the cause of who we are, but its mirror? What if the true purpose of astrology were not to predict the future, but to recognise that which, within us, has never ceased to be present?

The following chapters will gradually develop this perspective. They will explore the nature of Consciousness, the phenomenon of synchronicity, the symbolic structure of the birth chart, the twelve signs and their original blessings, the role of the planets, houses, aspects and transits, as well as the philosophical, psychological and practical implications of this approach.

The aim is not to convince but to invite observation.

For perhaps a true understanding of astrology begins the moment one stops seeking what the stars do to human beings and instead asks what they silently reveal about them.

PART ONE

The History of Astrological Visions

Chapter 1 The Origins of Astrology

Astrology is one of humanity's oldest attempts to understand its place in the universe. Long before the emergence of philosophy, the sciences or the major organised religions, human beings were already gazing at the sky with fascination. The cycles of the Sun, the Moon and the stars set the rhythm of their daily lives. The seasons determined harvests, animal migrations, and periods for hunting or sowing. The sky served as a clock, a calendar and a fundamental point of reference in a world still largely subject to the forces of nature.

In early civilisations, the sky was not seen as merely a cosmic backdrop. It represented a sacred, mysterious and living realm. The movements of the celestial bodies seemed to reveal an underlying order to the universe. This striking regularity fuelled the idea that there might be a link between celestial phenomena and events on Earth. Astronomical observations were thus gradually linked to symbolic interpretations.

The earliest forms of astrology appeared in Mesopotamia several millennia before our era. Babylonian priest-astronomers observed celestial movements with great precision and recorded their observations on clay tablets. They noted certain coincidences between astronomical phenomena and political, climatic or social events. An

eclipse might be associated with a war, the appearance of a comet with a change of reign, or a planetary alignment with a period of prosperity.
At that time, astrology did not yet concern the individual. It was essentially collective. Celestial omens were interpreted for kingdoms, rulers or peoples. The sky was perceived as a divine language through which the gods communicated their intentions to mankind.

Ancient Egypt also developed a close relationship with the heavens. The cycles of certain stars, notably Sirius, were associated with the flooding of the Nile and the rhythms of agricultural life. Temples and monuments still bear witness today to this focus on celestial phenomena. However, Egyptian astrology remained for a long time more religious and symbolic than individual in nature.

It was in the Hellenistic world, from the 3rd century BCE onwards, that astrology gradually took on the form we recognise today. Mesopotamian, Egyptian and Greek knowledge converged within a particularly fertile intellectual context. Greek philosophers sought to understand the order of the cosmos and to link visible phenomena to universal principles. The idea of an individual birth chart then emerged. The moment of birth was regarded as revealing a person’s destiny. The signs of the zodiac were systematised, the planets were assigned specific meanings, and the first methods of interpretation were developed.

This development was part of a worldview in which the universe was conceived as an ordered whole. Stoic

philosophers, in particular, regarded the cosmos as a coherent unity in which each element occupied a specific place. Human beings were thus perceived as a microcosm reflecting the macrocosm. This idea was to have a profound impact on the entire history of astrology.

Over the centuries, astrology continued to develop. During the Middle Ages and then the Renaissance, interpretative techniques were refined, astronomical calculations became more precise, and astrology occupied an important place in scholarly culture. Celestial movements were generally interpreted as exerting an influence on the earthly world and on human life.

The emergence of modern science profoundly transformed this view. The universe gradually ceased to be perceived as a living organism and came to be seen as a vast system governed by physical laws. Astrology thus lost some of its intellectual legitimacy. Yet it did not disappear. It continued to evolve and gave rise to new interpretations that gradually placed greater emphasis on psychology, subjectivity and the search for meaning.
The history of astrology thus appears as a succession of transformations. Each era has projected onto the heavens its own vision of the world, of humankind and of reality. The same planets, the same signs and the same configurations have given rise to interpretations that have sometimes differed greatly depending on the prevailing philosophical concepts.

This observation raises a fundamental question. If astrological meanings evolve over the centuries whilst the

heavens remain unchanged, what is it that actually changes? The heavens themselves, or the way in which human beings view them?

This question forms the starting point for the discussion that follows. For understanding the history of astrology is not merely a matter of tracing the development of its techniques or theories. It also involves shedding light on the underlying assumptions that have shaped our way of thinking about the relationship between the heavens, humankind and the world. Is the hypothesis of the influence of the stars the only way to understand the phenomenon of astrology? Are there other ways of interpreting the correspondences observed between the heavens and human experience? Before exploring these questions, it was necessary to return to the origins of astrology in order to better understand the path that has led to contemporary conceptions.

Chapter 2 Ancient Astrology and the Influence of the Stars

Ancient astrology developed within an intellectual world very different from our own. To understand its foundations, we must place ourselves within the ancient conception of the cosmos. The world was not perceived as a collection of independent phenomena governed by mechanical laws, but as a living organism, animated by a universal intelligence in which every part was connected to all the others.

In this worldview, the heavens occupied a privileged place. The celestial bodies were distinguished from earthly realities by their regularity, permanence and apparent perfection. Whilst everything on Earth seemed subject to birth, growth and decay, celestial movements repeated themselves with remarkable precision. This stability led many thinkers to regard the celestial bodies as the visible expression of a higher order.

The idea of a celestial influence did not, therefore, arise from mere superstition. It formed part of a coherent conception of the cosmos. If the universe constituted a living unity, it seemed natural that celestial and earthly phenomena should be interconnected. The stars were thus perceived as causes or intermediaries involved in the organisation of the sublunary world.

Among the Babylonians, this influence was often viewed through the lens of omens. Cel e phenomena foretold future events because they manifested the will of the gods.

Eclipses, planetary conjunctions or exceptional appearances in the sky were interpreted as signs addressed to rulers and peoples.

With the Greeks, this line of thought took on a more philosophical dimension. Astrology was no longer merely a system of omens; it gradually became a theory of the relationship between the cosmos and humankind. The heavens no longer merely foretold events: they played a part in bringing them about.

Plato conceived of the cosmos as a living being endowed with a universal soul. Celestial movements were the visible expression of a rational and harmonious order. Although he did not himself develop astrology in the technical sense of the term, his worldview helped to provide a philosophical framework conducive to the idea of a profound correspondence between the heavens and human life.

The Stoics developed this conception even further. According to them, the universe was permeated by a principle of intelligence known as the Logos. Everything that exists was part of this universal reason. Fate was not a blind force but the expression of a coherent cosmic order. Earthly events and celestial phenomena were thus linked within a single whole.

In this context, astrology emerged as a means of understanding the specific manifestations of to this universal order. The birth chart became a map of

individual destiny, revealing each person's place within the great movement of the cosmos.

This conception found its most influential expression in the writings of Ptolemy. His work, the Tetrabiblos, was to become the major reference work for Western astrology for centuries to come. Ptolemy sought to give astrology a rational foundation by drawing on the scientific knowledge of his time.

For him, the stars exerted an influence comparable to that of natural phenomena observable on Earth. The Sun warms and illuminates. The Moon affects the tides. It therefore seemed reasonable to think that other celestial bodies might also have certain effects on living beings. The planets were thus associated with qualities such as heat, cold, moisture or dryness, which were believed to influence temperaments and events.

This theory possessed a sound internal logic within the ancient context. Astronomical knowledge remained limited and the physical mechanisms behind natural phenomena were still largely unknown. The hypothesis of an astral influence therefore appeared to be a plausible explanation.

Ancient astrology was also based on the idea of correspondence. The planets were associated with deities whose symbolic qualities they embodied. Mars evoked war and action. Venus, love and attraction. Saturn, limitation and time. These meanings gradually expanded

over the centuries to form the astrological language still used today.

However, it is important to understand that ancient astrologers did not always draw a clear distinction between physical influence, symbolic correspondence and divine will. These different dimensions often coexisted within the same worldview. The cosmos was regarded as a sacred reality in which matter, spirit, symbols and deities were all part of the same order.

This conception was to dominate astrology for nearly two millennia. Despite technical developments and differences between schools of thought, the fundamental principle generally remained the same: the stars exert an influence on the earthly world, and this influence can be studied through the birth chart.

The emergence of modern science would gradually undermine this hypothesis. Astronomical discoveries revealed immense distances between celestial bodies and the Earth. Known physical mechanisms could no longer satisfactorily explain how distant planets could affect the human psyche or determine the course of a person’s life.

Yet, even as the physical foundations of astral influence began to be challenged, astrology did not disappear. Astrologers continued to observe correspondences between certain celestial configurations and certain human realities. The tools of interpretation remained in use, and the symbolic language inherited from antiquity continued to make sense to many people.

Ancient astrology thus bequeathed to the entire subsequent history of astrology its principal foundations: the planets, the signs, the houses, the aspects, but also the idea that there is a relationship between the heavens and human existence. This idea would take different forms depending on the era, culture and school of thought, but it would remain at the heart of astrological thought for over two millennia.

Understanding ancient astrology is therefore not merely a matter of studying an ancient theory of the cosmos. It is about understanding the origin of a question that still runs through the entire astrological tradition today: what exactly is the nature of the link that seems to unite the heavens and human experience? The answers to this question have evolved significantly over the course of history, but the question itself remains open.

Chapter 3 Medieval Astrology and Determinism

Following the ancient period, astrology continued to develop within the great civilisations of the Middle Ages. Far from disappearing, it even experienced a considerable resurgence thanks to the work of preservation, translation and enrichment carried out in the Arab-Muslim world, before returning to Europe from the 12th century onwards. Greek texts were studied, annotated and expanded upon by numerous scholars who helped to make astrology one of the most sophisticated intellectual disciplines of their time.

In this context, the idea of the influence of the stars remained central. However, it took on a more systematic and rigorous form than in antiquity. The universe was now conceived as an immense, ordered hierarchy in which each level of reality influenced the one below it. God occupied the summit of this hierarchy, followed by the celestial spheres, and then the earthly world. The stars were perceived as intermediaries between the divine and matter.

This view was naturally in keeping with the major philosophical and religious concepts of the Middle Ages. The universe appeared as an ordered creation, imbued with meaning and purpose. Everything had a precise place within this cosmic order. Astrology thus became a means of deciphering the mechanisms of this organisation and understanding how celestial influences manifested themselves in the human world.

Medieval astrologers developed increasingly sophisticated techniques of interpretation. Planetary dignities,

dominions, receptions, subdivisions of the signs, directions and numerous other methods were devised to refine the reading of the birth chart. Every celestial body was believed to play a part in determining an individual's destiny.

The birth chart was often regarded as a kind of map of human destiny. Birth marked the moment when celestial influences left their mark on a person's existence. Character, aptitudes, successes, trials, illnesses, relationships and even certain circumstances surrounding death could be studied on the basis of this initial configuration.

This approach naturally led to a form of determinism. If the stars truly influenced human life, then part of one's existence seemed already inscribed in the structure of the heavens at the moment of birth. The astrological chart became a reflection of a pre-established order to which the individual was expected to conform.

However, the concept of medieval determinism is often more nuanced than we imagine today. Thinkers of that era were aware of the philosophical difficulties raised by an entirely deterministic view of the world. If everything is written in the stars, what room is left for human responsibility? How could celestial influence be reconciled with the moral freedom taught by religious traditions?

These questions gave rise to numerous debates. Christian theologians, in particular, were wary of certain forms of

astrology deemed incompatible with free will. Saint Augustine severely criticised the predictive claims of astrologers. Other thinkers sought to draw a distinction between the physical influences exerted on the body and the spiritual freedom of the soul.

In the 13th century, Thomas Aquinas proposed a particularly influential synthesis. In his view, the stars could act upon the material world and certain bodily dispositions, but they could not directly compel the human will. The rational soul remained free to make its own choices. This position made it possible to preserve both astrology and moral responsibility.

The famous saying attributed to medieval thinkers, that ‘the stars incline but do not compel’, sums up this attempt at reconciliation well. Celestial influences were regarded as real, but they did not entirely nullify human freedom.

Despite this nuance, medieval astrology remained deeply marked by a deterministic view of the world. Existence was seen as a sequence of events largely conditioned by cosmic forces beyond the individual’s control. Being born under a certain celestial configuration was believed to shape one’s destiny for the long term.
This way of thinking formed part of a broader conception of reality. The Middle Ages valued the idea of a stable and immutable order. Social, political, religious and cosmological hierarchies were perceived as forming part of the same universal structure. In such a context, the idea of a destiny inscribed in the heavens seemed natural. Human beings were not yet regarded as autonomous

individuals capable of freely shaping their own lives. They were, above all, part of a larger order that transcended them. Their destiny found meaning within this wider context. This view was gradually called into question from the Renaissance onwards and into the modern era. The emergence of individualism, the development of experimental science and new conceptions of freedom were to profoundly transform the way in which the relationship between human beings and the cosmos was understood. Yet the medieval legacy remains very much present in contemporary astrology. Many concepts developed during this period continue to be used today. Interpretative techniques have evolved over time, but much of today's astrological language has its roots in medieval syntheses.

The idea that the birth chart reveals something fundamental about human existence has endured through the centuries. Concepts such as destiny, vocation, mission or personal potential, although expressed in different terms across different eras, often echo questions already raised by medieval astrologers. The question of human freedom in the face of the apparent determinations of the birth chart thus remains one of the great debates in the history of astrology.

Medieval determinism therefore represents a crucial stage in the evolution of astrological thought. It bears witness to the attempt to understand the place of human beings within a cosmos conceived as a coherent and hierarchical order. Understanding this world view enables us to better grasp the concepts that would follow it and the gradual

transformations that would lead astrology towards approaches more centred on the individual, psychology and inner experience.

Chapter 4 Modern and Psychological Astrology

From the late 19th century onwards, and even more so during the 20th century, astrology underwent a profound transformation. The cosmological foundations that had underpinned its development for nearly two millennia were now being undermined by the advances of modern science. The universe was no longer perceived as a hierarchy of animate spheres exerting influences on the earthly world. Astronomy had gradually replaced the ancient cosmology, and explanations based on the action of the stars were losing credibility amongst a growing number of intellectuals.

Faced with this situation, astrology was forced to reinvent itself. It could no longer rely solely on the traditional models inherited from antiquity and the Middle Ages. A new direction then emerged: rather than seeking to predict events or describe a destiny imposed by the stars, astrology would gradually turn towards the exploration of the human psyche. This development took place against a specific cultural backdrop. Psychology was emerging as a major discipline. The work of Freud, Jung and many other researchers was opening up new perspectives on inner life, unconscious motivations and the formation of personality. The focus was shifting from the external world towards the individual's subjective experience. Modern astrology naturally became part of this movement. 's birth chart began to be viewed less as a map of destiny and more as a symbolic representation of personality. The planets gradually ceased to be regarded as active causes and came to be seen as symbols of psychological functions. The

signs were interpreted as styles of expression for these functions. The houses described the areas of life in which they were expressed. Aspects revealed the tensions, complementarities or conflicts present within the psychological structure. This new interpretation enabled astrology to survive in a world where traditional causal explanations were becoming increasingly difficult to defend. It also offered astrology a particularly rich field of application: self-knowledge.

Among the thinkers who profoundly influenced this development, Carl Jung occupies a central place. Although he was never an astrologer in the professional sense of the term, his work was to provide modern astrology with much of its psychological vocabulary.

Jung developed the concept of the collective unconscious, which he regarded as a universal reservoir of fundamental psychological forms that he termed archetypes. These symbolic structures manifest themselves through myths, dreams, religions and the cultural productions of humanity. For many astrologers, the planets and the signs of the zodiac could be understood as expressions of these universal archetypes.

Astrology thus found a particularly fruitful theoretical framework in analytical psychology. The configurations of the birth chart were interpreted as symbolic representations of the psychological dynamics at work within an individual. The language of astrology became a language of the psyche.

This development also helped to mitigate certain forms of determinism inherited from previous centuries. The birth chart was no longer regarded as a condemnation or an inescapable fate. It became a tool for self-understanding. The tensions present in the chart could be experienced creatively. Difficulties became challenges for personal development. The potentials symbolised by the planets could be gradually integrated over the course of one's life.

In the mid-20th century, this approach was reinforced by the work of Dane Rudhyar. Influenced by theosophy, psychology and Eastern philosophies, he developed what he termed 'humanistic astrology'. For him, the birth chart should no longer be used to predict the future but to support a person's development. The individual became the focus of the astrological approach.
This approach played a major part in popularising the idea that astrology is, above all, a tool for personal growth. The natal chart was presented as a map of individual potential, a representation of the psychological strengths that each person is called upon to develop over the course of their life.
Psychological astrology thus made several major contributions. It significantly reduced fatalism. It encouraged a more nuanced interpretation of the birth chart. It enabled an understanding of the inner contradictions, defence mechanisms, deep-seated aspirations and unconscious dynamics that shape the personality.

For the first time in the history of astrology, the focus was no longer primarily on events but on the way in which they

are experienced. Two people with similar birth charts could now be understood as expressing the same energies differently, depending on their personal history, their level of consciousness or their environment.

This transformation represents a significant step forward in the history of astrology. However, it does not entirely call into question certain assumptions inherited from previous models.

Even when it moves away from the language of direct influence, psychological astrology often continues to regard the birth chart as a description of a relatively stable psychological structure.
Yet this perspective, in turn, raises several questions. If the chart describes the personality, what of that which observes this personality? If the planets represent psychological functions, who is aware of these functions? If the chart reflects the psyche, does it also reflect consciousness itself?

These questions highlight the natural limits of psychological astrology. Its primary focus remains the psyche. It seeks to understand the mechanisms of personality, inner conflicts, potentials and the processes of psychological development. It explores the content of human experience with subtlety and, in this respect, makes a major contribution to the history of astrology.

However, by focusing primarily on the personality, psychological astrology leaves a fundamental question unanswered: does the personality constitute the entirety of

who we are? Do thoughts, emotions, behaviours and conditioning describe the whole of human experience, or is there a deeper dimension that eludes any psychological description?

This question in no way detracts from the value of psychological approaches. It simply invites us to continue our exploration. Having shifted the focus from destiny to personality, the history of astrology was gradually to be confronted with a new question: that of the very nature of conscious experience. This question would pave the way for new reflections on the relationship between the psyche, consciousness and the birth chart.

Chapter 5 Humanistic astrology: the person in the making

During the 20th century, astrology underwent a major transformation that was to profoundly influence its contemporary practice. Having gradually shifted its focus from destiny to personality, it took a further step by turning its attention to the development of the human being. This evolution found its most accomplished expression in what is known as humanistic astrology.

This approach is chiefly associated with the work of Dane Rudhyar, a philosopher, writer, musician and astrologer whose writings left a lasting mark on the history of modern astrology. Influenced by psychology, Eastern philosophy, humanist movements and the spiritual reflections of his time, Rudhyar sought to fundamentally renew our understanding of the birth chart.

One of his fundamental insights was to view the human being not as an individual subject to an immutable destiny, but as a process in perpetual transformation. The birth chart was no longer conceived as a static map foretelling inevitable events. It became the symbolic representation of a potential for development.

This perspective profoundly transformed the practice of astrology. The focus was no longer primarily on what was going to happen to a person, but on the way in which they could grow through the experiences of their life. Difficulties were no longer interpreted as misfortunes

imposed by the stars. They became opportunities for learning and maturation.

The birth chart thus came to be seen as a kind of personal mandala. Every planet, every sign, every aspect revealed a dimension of the self destined to develop gradually. The tensions in the chart were no longer regarded as flaws to be corrected but as strengths awaiting integration. Life became a process of self-realisation.

This approach formed part of the broader context of humanistic psychology, which was developing at the same time. Thinkers such as Abraham Maslow and Carl Rogers emphasised the capacities for growth, autonomy and fulfilment present in every human being. People were no longer studied solely through the lens of their wounds or conditioning. They were viewed as beings possessing creative potential.

Humanistic astrology shared this confidence in the individual's potential for development. It offered an interpretation of the birth chart centred on evolution, individuation and the gradual realisation of what each person carries within them.

The concept of individuation developed by Carl Jung also exerted a significant influence on this approach. According to Jung, human existence tends towards an increasing integration of the various dimensions of the psyche. The individual is called upon to gradually become what they are potentially capable of being. This idea

naturally found an echo in humanistic astrological interpretation.

The birth chart was thus interpreted as a symbolic representation of a path to personal fulfilment. The planets symbolised psychological functions to be developed. The aspects indicated the challenges to be overcome. The transits revealed the key stages of this inner evolution.

The human being thus became the centre of the astrological process. The chart was no longer a verdict but an invitation. It no longer merely described what is; it also indicated what might be.

This vision enabled astrology to move considerably away from the fatalism that had characterised certain periods of its history. It introduced a dynamic and creative dimension that remains very much present today in many contemporary astrological practices.

Humanistic astrology also brought a more nuanced perspective to the concept of freedom. The individual was no longer regarded as entirely determined by celestial influences. They possessed the capacity to participate consciously in their own development. The birth chart represented potential, not a condemnation.
This contribution constitutes a crucial step in the evolution of modern astrology. It made it possible to place human experience at the heart of interpretation and to pave the way for an approach that is more respectful of psychological complexity. However, despite its richness, this vision retains a fundamental presupposition: that of

becoming. The very idea of development implies that there is a more fulfilled future state towards which human beings are called to strive. The individual thus appears to be engaged in a process of gradual evolution. Existence becomes a path leading towards a more complete realisation of the self.

This perspective has profoundly shaped contemporary astrology. Many approaches today continue to regard the birth chart as a representation of a potential destined to unfold over time. Life's experiences are thus interpreted as stages that foster this inner growth.

Yet this conception raises several questions. Who is destined to evolve? What exactly is meant by self-realisation? Is the personality a stable reality that gradually perfects itself, or a set of processes in perpetual transformation? Is there a dimension of experience that eludes this logic of becoming?

These questions do not call into question the considerable contributions of humanistic astrology. On the contrary, they extend the line of thought it has initiated. By placing the human being at the centre of the astrological approach, it has opened up a field of exploration that will gradually lead us to question not only the personality and its development, but also the very nature of human experience and consciousness.

Humanistic astrology thus represents a crucial milestone in the history of modern astrology. It has made it possible to move well beyond the fatalistic models inherited from

the past and to introduce a vision that is more dynamic, more creative and more respectful of the individual. But the questions it has raised will continue to fuel future astrological reflection and pave the way for new ways of understanding the relationship between the birth chart, the psyche and conscious experience.

Chapter 6 Transpersonal Astrology: The Evolution of Consciousness

During the second half of the 20th century, a new astrological movement emerged at the crossroads of psychology, spirituality and initiatory traditions. Following on from psychological astrology, which focused on understanding inner workings, and humanistic astrology, which was geared towards personal fulfilment, some astrologers began to take an interest in a broader dimension of human experience. This approach would gradually come to be known as transpersonal astrology.

The term ‘transpersonal’ refers to that which transcends the personality without denying it. It refers to the idea that beyond the psychological self lies a deeper dimension of being, which can reveal itself through certain life experiences, crises or states of consciousness. This perspective was largely influenced by the work of transpersonal psychology, notably that of Abraham Maslow, Stanislav Grof, Roberto Assagioli and other researchers interested in spiritual experiences, altered states of consciousness and the deepest dimensions of the human psyche.

In this approach, the human being is no longer regarded merely as a personality seeking self-fulfilment. They are also viewed as a being engaged in a process of inner transformation, the ultimate goal of which goes beyond the simple concerns of personal development.

Transpersonal astrology thus sought to interpret the birth chart in the light of this evolutionary dynamic. The slow-moving planets, particularly Uranus, Neptune and Pluto, occupied a central place in this vision. They were often associated with forces transcending the confines of the ordinary self.

Uranus symbolised awakening, liberation from conditioning and openness to a broader consciousness. Neptune represented the dissolution of the ego's boundaries, spirituality, compassion and the experience of oneness. Pluto embodied the processes of psychological death and rebirth, profound transformations and confrontation with the deepest layers of the self.

These planets were no longer interpreted merely as psychological factors. They became symbols of transformative forces capable of leading the individual beyond their usual identity.

Transpersonal astrology also attached great importance to existential crises. Where some approaches saw mainly difficulties or obstacles, it often perceived opportunities for growth. Periods of upheaval, profound self-questioning, loss or turmoil were viewed as necessary stages in a process of expanding consciousness.
This view was often linked to the idea that existence has a direction, a meaning or a purpose. Human beings are said to be engaged in a process of evolution that gradually leads them towards broader levels of consciousness. Life experiences thus become the instruments of this inner maturation.

Concepts such as karma, soul mission, transgenerational memory and the spiritual path naturally found their place within this theoretical framework. The birth chart could be interpreted as representing a plan for evolution or a deep intention of the soul. The difficulties encountered during one's lifetime were often understood as opportunities to overcome certain limitations and gain a deeper understanding of oneself.

This approach exerted a considerable influence on many contemporary astrologers. It introduced into astrology profound reflections on the meaning of existence, the spiritual dimensions of human experience and the possibilities for inner transformation.

It also helped to broaden the perspective on the birth chart. This was no longer merely a psychological chart but sometimes became a representation of the individual's spiritual journey. Transpersonal astrology thus brought a new depth to the discipline. It encouraged the view that certain human experiences cannot be fully understood through psychological mechanisms alone. Mystical experiences, states of oneness, profound intuitions, and moments of awakening or transcendence finally found a place within astrological discourse. However, despite these considerable contributions, transpersonal astrology remains founded on one essential premise: that of the evolution of consciousness. Human beings are generally viewed as engaged in a progressive process of inner expansion. Life becomes a journey of initiation during

which experiences, crises and transformations contribute to the ever-increasing maturation of the self.

This vision has profoundly influenced many contemporary astrological schools of thought. It offers a particularly fruitful framework for interpreting periods of change, existential questioning and spiritual aspirations. It also allows experiences that go beyond the usual scope of psychology—such as mystical states, profound intuitions or feelings of oneness—to be incorporated into astrological reflection.

However, this perspective raises several questions. What exactly does the expression ‘evolution of consciousness’ mean? Is it consciousness itself that evolves, or certain dimensions of human experience? Is there something within the human being that transforms over time and something that remains unchanged? Do psychological, spiritual and existential processes all form part of the same evolutionary dynamic?
These questions in no way diminish the importance of transpersonal astrology. On the contrary, they build upon the questions it has helped to raise. By opening astrology up to the spiritual dimensions of existence, it has paved the way for a broader reflection on the nature of human experience, time, identity and consciousness.

Transpersonal astrology thus represents a crucial milestone in the recent history of astrology. It has made it possible to move beyond the limitations of an exclusively psychological approach and to reintroduce into the field of astrology the great spiritual questions that have

preoccupied humanity for centuries. The answers to these questions vary according to different schools and traditions, but the questions they raise continue to occupy a central place in contemporary astrological thought.

Chapter 7 Karmic astrology and the question of past lives

Among the schools of thought that have profoundly shaped contemporary astrology, karmic astrology occupies a special place. It offers an interpretation of the birth chart based on the idea that the present existence is merely one stage in a much broader journey. According to this perspective, human beings are not limited to a single incarnation but are part of a succession of experiences spanning several lifetimes.

This approach has its roots in various spiritual and philosophical traditions, notably certain forms of Hinduism, Buddhism, Western esotericism and theosophy. During the 19th century, these movements helped to spread the concepts of reincarnation, karma and the evolution of the soul throughout the West. Astrology would gradually incorporate these concepts into its interpretative framework.

In this view, the birth chart no longer describes solely the personality or the circumstances of the present life. It also becomes a reflection of experiences accumulated over previous incarnations. Certain astrological configurations are thus said to carry memories, conditioning or lessons that remain unfinished.

The Lunar Nodes play a central role in this approach. The South Node is often interpreted as symbolising lessons learnt from the past, deeply -rooted habits or experiences already lived through. The North Node, meanwhile,

represents a direction of evolution, a learning process or a potential destined to be developed during the current lifetime.

Other astrological factors have also been associated with this karmic interpretation. Saturn is frequently linked to responsibilities inherited from the past. Pluto is sometimes interpreted as revealing deep-seated memories or transformations linked to past experiences. Chiron may symbolise wounds whose origins extend beyond the scope of this present life alone. Some astrologers extend this line of thought further to include Lilith, asteroids or other points in the birth chart.

Karmic astrology thus offers an interpretation of existence based on continuity. Present events are not merely the consequences of choices made in this lifetime, but may also result from dynamics set in motion long before birth. The individual is said to encounter situations designed to enable them to understand, come to terms with or move beyond certain past experiences.

This perspective holds considerable appeal for many people. It offers an explanatory framework for certain experiences that are difficult to understand through current circumstances alone. It also allows one to place one's individual life within a broader perspective, sometimes giving meaning to the trials, encounters or significant events of one's existence.
Karmic astrology has thus contributed significantly to enriching astrological thought. It has drawn attention to repetitive behaviours, recurring patterns, hidden

connections and deep-seated mechanisms that sometimes seem to span generations or eras. However, this approach also raises several important questions.

The first concerns the very nature of reincarnation. Unlike astronomical phenomena or psychological observations, past lives are not directly observable. They belong to the realm of metaphysical hypotheses. Some traditions regard them as fundamental realities; others view them as symbols or explanatory models. Karmic astrology is therefore based on a set of postulates that cannot be empirically demonstrated. This does not mean that they are false. It simply means that they fall within a different realm from that of direct observation.

A second question then arises: do the patterns observed in the birth chart really require the hypothesis of past lives to be understood?

Behavioural patterns, fears, attachments, wounds or conditioning can often be explained by personal history, family background, cultural influences or known psychological mechanisms. Is it necessary to invoke a previous existence to explain their presence?

This question is not intended to invalidate karmic astrology but to highlight the limits of what can be stated with certainty. Mindfulness astrology takes a particular stance on this matter. It neither denies nor affirms the reality of past lives.

The question remains open.

It is possible that certain experiences extend beyond the scope of our present existence. It is also possible that certain dimensions of human experience still largely elude our understanding. Mindfulness astrology takes a particular stance on this matter. It neither denies nor affirms the reality of past lives. The question remains open.

It is possible that certain experiences extend beyond the scope of our present existence. It is also possible that certain dimensions of human experience still largely elude our understanding. However, mindfulness astrology considers that hypotheses regarding past lives are not essential for interpreting a birth chart. Astrological symbols can be understood and explored without it being necessary to settle the question of reincarnation.

This approach leads us to shift our focus slightly. Rather than seeking to demonstrate the ultimate origin of conditioning, it invites us to observe how these manifest in human experience. Patterns, attachments, fears, aspirations or transformations can be studied on the basis of what is actually experienced and observed, regardless of how one interprets their origin.

The Lunar Nodes, Saturn, Pluto, Chiron and the other factors traditionally associated with karmic astrology thus retain their full symbolic richness. They can shed light on processes of repetition, maturation, transformation or liberation without it being necessary to link them systematically to past lives. Their value lies in their ability

to reveal certain dynamics of human experience rather than in proving any particular metaphysical theory.

Karmic astrology thus represents an important step in the evolution of astrological thought. It has broadened the scope of reflection by introducing questions relating to the continuity of existence, the meaning of human experience and the invisible dimensions that sometimes seem to shape individual trajectories. Whether or not one subscribes to its fundamental assumptions, it has helped to open up astrology to questions that go far beyond the framework of personality and individual history.

Chapter 8 The Limitations of Evolutionary Models

For over a century, a large part of modern astrological thought has gradually moved towards an evolutionary view of existence. Humanistic, transpersonal and karmic astrology, despite their differences, often share a common idea: that human beings are engaged in a process of development intended to lead them towards a higher state of understanding, fulfilment or consciousness.

This perspective has many attractions. It introduces a dynamic of growth where deterministic models saw mainly a fate to be endured. It gives meaning to difficulties, crises and trials. It allows us to view existence as a journey rather than a random succession of events. It also responds to a deeply human aspiration: that of becoming a better, freer, more conscious or more fulfilled person.

However, this view raises several fundamental questions. The first concerns the very nature of what is supposed to evolve. When we speak of the evolution of consciousness, what exactly are we referring to? Is it consciousness itself, or the contents that appear in conscious experience?

This distinction is rarely clarified. In everyday language, the two concepts are often conflated. Yet what we directly observe in our experience primarily concerns thoughts, emotions, beliefs, knowledge, behaviours or representations of the world. All these elements can change over time. A person may change their habits, deepen their understanding of themselves, question certain

beliefs or develop greater psychological maturity. These transformations are real and observable.

The question remains, however, as to whether these changes necessarily imply an evolution of consciousness itself or whether they primarily concern the contents of experience. This question has long been at the heart of philosophical and spiritual reflections on the nature of the human being. It leads us to examine more closely what actually changes over the course of a lifetime and what may remain stable amidst all these changes.

This question profoundly influences how the inner journey is understood. When a person regards their life as a process intended to lead them towards a more fulfilled future state, they naturally situate their quest within the flow of time. Life then becomes a project of gradual improvement. Experiences are interpreted in terms of their supposed contribution to this development. Difficulties become lessons, crises become necessary stages, and successes become signs of progress made.

This view possesses undeniable internal coherence. It allows us to symbolically organise human experience and to attribute meaning to life's events. It also offers a dynamic interpretation of the birth chart, regarded as a map of potential destined to unfold gradually. Transits, cycles and experiences then become the various stages of a process of maturation.

However, this approach rests on an assumption that is rarely questioned: that of the existence of a psychological

or spiritual development oriented towards a more fulfilled state. This assumption is found in various forms within many contemporary astrological schools of thought. It often forms the implicit backdrop to concepts such as personal evolution, life's mission, spiritual development or the progression of consciousness.

Evolutionary models have played a major role in the renewal of modern astrology. They have made it possible to move beyond the most rigid forms of determinism and to introduce a fruitful reflection on the meaning of human experience. They have placed the individual back at the centre of the astrological approach and paved the way for a more dynamic understanding of existence.

However, they leave one essential question unanswered: is it consciousness itself that is evolving, or merely certain dimensions of human experience? This question leads us to examine more deeply the very foundations of our understanding of the human being, the psyche and consciousness. It is from this re-examination that a more radical reflection can emerge on the nature of the birth chart, on the meaning of astrological correspondences, and on the relationship between the heavens, the psyche and conscious experience.

Chapter 9: Towards an epistemological break

The history of astrology reveals a succession of profound transformations. In every era, human beings have interpreted the heavens through their own particular worldviews. Mesopotamian priests saw it as the language of the gods. Ancient philosophers read it as the expression of a cosmic order. Medieval astrologers discovered in it the influences that shaped destiny. Modern psychologists have transformed it into a mirror of the personality. Humanist and transpersonal schools of thought have sought in it the stages of inner or spiritual development.

These approaches may seem very different. Yet they are often based on shared assumptions. They generally presuppose the existence of an individual engaged in a process of becoming. Depending on the model, this process of becoming may take the form of a destiny to be fulfilled, a personality to be built, a potential to be realised, a soul to be developed, or a consciousness destined to expand. Despite their differences, these visions share the same fundamental structure: that of a human being moving towards a future state considered to be more complete or more fulfilled.

This way of conceiving existence often seems self-evident. Yet it rests on several assumptions that are rarely examined in depth. It presupposes the existence of an entity destined to evolve. It also presupposes that events, experiences or circumstances contribute to this evolution according to a logical cause-and- . Finally, it accords time a central role by considering that the past explains the

present and that the present paves the way for a more fulfilled future.

These presuppositions have shaped much of the history of astrology. They have influenced deterministic approaches as well as psychological and spiritual ones. Yet there is no reason to regard them as self-evident. It is possible to frame the questions differently.

An epistemological break does not consist of adding a new theory to existing ones. It involves a change in perspective on the subject itself. The observed phenomena remain the same, but their meaning is transformed because the framework from which they are interpreted has changed.

Mindfulness astrology forms part of this approach. It does not seek to correct certain details of previous models, nor does it simply propose a new method of interpretation. It invites us to re-examine the very foundations on which astrological thought is usually based. Concepts such as destiny, personality, development, evolution or self-realisation are no longer taken for granted. They themselves become subjects of investigation.

This shift in perspective is gradually changing the way we understand the birth chart. Astrological symbols retain their richness and relevance— —but they are no longer interpreted on the basis of the same assumptions. The planets, signs, houses, aspects and transits remain present. The heavens remain the same. The birth chart remains the same. What changes is the way we understand the

relationship between the heavens, human beings and lived experience.

The history of astrology can thus be understood as a succession of paradigms. Each era has developed its own explanatory model. Mindfulness astrology, in turn, proposes a shift in the centre of gravity of astrological reflection. To understand this shift, it is necessary to examine more closely certain concepts that are generally taken for granted: consciousness, the psyche, identity, time, experience and the sense of being a separate individual.

It is through this exploration that the perspective specific to mindfulness astrology can be developed. For before reinterpreting astrological symbols, it is necessary to reflect on the person interpreting them and on the point of reference from which all experience is lived.

PART TWO

Consciousness as a Fundamental Reality

Chapter 10 What is Consciousness?

Most human beings live with the implicit idea that consciousness is a property of the brain, a function that emerged during biological evolution and is limited to the mental activity of each individual. From this perspective, consciousness is what enables us to think, feel, perceive and act. Yet, when we examine our experience directly, a difficulty immediately arises. Everything can be observed, be it a bodily sensation, an emotion, a thought or even the sense of being a particular person. Everything that appears in experience is known. But what is known cannot be what knows. A thought is known. An emotion is known. A perception is known. Even the idea we have of ourselves is known. But what is it that knows? What is present before every thought, during every emotion and after every sensation? This question forms the starting point for the astrology of mindfulness.

From the non-dualistic perspective developed in this book, Consciousness does not refer to a particular object of experience. It is not a thought, an emotion, a sensation or a psychological state. It is that through which all these experiences can be known. A thought arises and passes away. An emotion arises and passes away. A perception arises and passes away. Yet something remains present through all these changes and enables us to recognise them. Consciousness is therefore not a phenomenon

amongst other phenomena. It is the very presence within which phenomena arise and are known. It is like the screen onto which a film is projected: the images are constantly changing, but the screen remains present throughout the screening.

This distinction is essential to understanding mindfulness astrology. The birth chart describes the contents of experience: psychological tendencies, emotions, behaviours, aspirations, tensions and the particular ways in which existence manifests itself. It describes what appears in human experience. But the question of Consciousness lies on another level. It does not concern the objects observed but that which makes them observable. The birth chart can shed light on the movements of the psyche with great precision, but it never describes that which is aware of these movements. Thus, even before considering the planets, signs or aspects, it becomes necessary to explore more deeply this silent presence that accompanies every experience. For if the astrology of mindfulness differs from other astrological approaches, it is first and foremost because it invites us to focus our attention not only on what is experienced, but also on what makes all experience possible.

Chapter 11 Mindfulness and Consciousness

In everyday language, the terms ‘mindfulness’ and ‘Consciousness’ are often used as if they referred to one and the same reality. Yet, although they are closely linked, they do not have the same meaning. This distinction is essential for understanding the foundations of mindfulness astrology. Consciousness refers to that through which all experience is known. It is present when we think, when we feel an emotion, when we perceive the world, or when we remember an event. Without it, no experience could be lived or recognised.

Mindfulness, on the other hand, refers to a particular quality of attention. It involves taking a clear-eyed look at what arises in the present moment: sensations, perceptions, thoughts, emotions or psychological reactions. This attention seeks neither to alter what is observed, nor to judge it, nor to control it. It simply consists of seeing clearly what is manifesting. Mindfulness is therefore not Consciousness itself. It belongs to the realm of experience and attention. One might say that Consciousness is what makes all perception possible, whilst mindfulness is a way of directing attention towards what is being experienced.

This distinction helps to avoid a common misunderstanding. Consciousness is not produced by the practice of mindfulness . It does not emerge gradually through exercises or years of meditation. It is already present prior to any spiritual, psychological or philosophical endeavour. What can evolve, however, is the

psyche's ability to recognise more clearly what is unfolding in the experience. Mindfulness then acts as a revealer. By observing thoughts, emotions and mechanisms of identification without getting lost in them, it gradually enables us to distinguish between what is being observed and the act of observation itself.

This understanding is of particular importance in mindfulness astrology. The birth chart describes the movements of the psyche: its tendencies, sensitivities, conditioning, conflicts and potentials. It does not describe the attention that observes these movements. Yet, the mindful observation of the energies in the birth chart can become a path to self-knowledge. When viewed with clarity, they reveal the psychological habits, reaction patterns and forms of identification that structure our daily experience. The birth chart then ceases to be merely a psychological description and becomes, in addition, a tool for observation.

Thus, mindfulness and Consciousness are not two opposing realities but two different levels of understanding. Consciousness is that through which all experience is known. Mindfulness is a quality of attention directed towards that experience. One is always present. The other may be more or less developed depending on the moment. But as attention becomes clearer and more stable, it enables us to recognise with greater precision the movements of the psyche and the way in which they shape our perception of the world. It is on this direct observation that the astrology of mindfulness is based.

Chapter 12 Francis Lucille and non-duality

Every worldview is based on certain fundamental assumptions, sometimes explicit, often implicit. Traditional astrology is built on the idea of the influence of the stars. Psychological astrology has developed around the study of personality. Humanist and transpersonal schools of thought have placed central importance on human development and the evolution of consciousness.

Mindfulness astrology is based on a different foundation: non-duality. Understanding this perspective is essential, as it forms the philosophical bedrock upon which the entire line of thought developed in this book rests.

Among contemporary teachers who have profoundly influenced this vision, Francis Lucille occupies a special place. As an heir to the Advaita Vedānta tradition through his teacher Jean Klein, he has for several decades been developing an approach based on the direct exploration of present-moment experience rather than on adherence to a belief system.

The term ‘nonduality’ can be misleading. It refers neither to a religion, nor to a doctrine, nor to a theory intended to explain how the universe works. Above all, it invites us to examine a simple question: what is the true nature of our experience?

In everyday life, we tend to perceive ourselves as separate individuals observing an external world. This impression seems self-evident. Yet, when examined closely, it raises

several questions. The body is perceived. Thoughts are perceived. Emotions are perceived. Memories are perceived. Even the sense of being a particular person can be observed.

Everything that can be observed appears as an object of knowledge. But what of that which knows?

It is here that Francis Lucille's approach aligns with the great non-dualist traditions. According to this perspective, Consciousness is not an attribute of the person. The person arises within Consciousness. Usually, we imagine that an individual exists first and then possesses consciousness. Non-duality proposes a reversal of perspective: Consciousness comes first, and the experience of individuality arises within it.

This approach is not based on philosophical speculation but on direct inquiry. Francis Lucille constantly invites us to return to what is immediately present in experience rather than to concepts devised by the mind. Before any definition of the self, before any personal history, before any interpretation of the world, there is a simple awareness of being.

This understanding has a profound influence on mindfulness astrology. It leads to a clear distinction between Consciousness and the psyche. The psyche comprises the thoughts, emotions, beliefs, desires, fears and mental images that make up human experience. Consciousness is that through which all these phenomena can be known.

Based on this distinction, the birth chart ceases to be viewed as a definition of who we fundamentally are. It becomes a mirror of the movements of the psyche, of the particular forms that human experience takes, and of the mechanisms of identification that structure our relationship with the world.

Francis Lucille's contribution to this reflection does not, therefore, lie in an astrological theory. It lies at a more fundamental level. It reminds us that the ultimate reality of our experience cannot be reduced to the person we believe ourselves to be. This insight constitutes one of the essential philosophical foundations of mindfulness astrology and paves the way for a more in-depth exploration of the relationship between Consciousness, the psyche and the birth chart.

Chapter 13 Consciousness is not an object

The usual way of knowing is based on a simple relationship: a subject observes an object. We look at a mountain, we hear a sound, we feel an emotion or we think of a memory. In each of these cases, something appears in our experience and can be observed, described, analysed or measured. All scientific knowledge is based on this principle. We know how to observe the movements of galaxies, analyse the structure of cells, study the functioning of the brain and explore certain mechanisms of thought. Yet, when we turn our attention to Consciousness itself, an unexpected difficulty arises. Any object can be observed, but Consciousness never seems to appear as an object amongst others.

This peculiarity stems from the fact that Consciousness is precisely that through which objects are known. A thought can be observed. An emotion can be observed. A bodily sensation can be observed. A perception can be observed. Even the feeling of being a particular person can be observed. Everything that appears in experience is therefore an object of knowledge. But that which knows these objects cannot be known in the same way. Seeking to observe Consciousness as an object would be like trying to light a lamp using its own light, or asking an eye to see itself directly without a mirror. Whenever we seek to grasp Consciousness, we actually encounter only a new object arising in experience: a thought, an image, a sensation or a mental representation. Consciousness itself always remains on the side of that which knows.

This observation has an important implication. Everything that can be described possesses certain characteristics. An emotion has a particular tone. A sensation has an intensity. A thought has a content. An object has a form. Consciousness, however, never appears in the form of any particular characteristic. It is present in all experiences without itself being an experience amongst others. It is that which remains constant whilst the contents of experience are constantly changing. Sensations change. Emotions change. Thoughts change. Beliefs change. Memories change. The body itself is constantly changing. Yet the capacity to be aware of these changes remains present throughout them all.

This understanding is essential to mindfulness astrology. The birth chart describes exclusively the realm of the objects of experience: the movements of the psyche, character tendencies, emotions, behaviours, mechanisms of identification and the circumstances of existence. All of this belongs to the realm of the knowable. Consciousness, on the other hand, eludes any astrological representation because it never appears as an object that can be described or symbolised. It is neither a planet, nor a sign, nor a house, nor an aspect. It is that through which all astrological configurations can be known and observed.
Understanding that Consciousness is not an object then enables us to grasp why the birth chart can describe the psyche with great precision without ever defining what we fundamentally are. It reveals the movements of experience, but never what makes that experience possible. It shows what appears in consciousness, but not

Consciousness itself. This distinction forms one of the essential foundations of mindfulness astrology.

Chapter 14 The psyche as a manifestation of Consciousness

If Consciousness forms the foundation of all experience, then the question of the nature of the psyche naturally arises. What is the psyche? Is it an independent reality with its own existence, or does it refer to the totality of phenomena that arise in human experience? For centuries, philosophers, psychologists and spiritual traditions have offered various answers to this question. Mindfulness astrology adopts a simple perspective: the psyche is not separate from Consciousness. It arises within it and through it. Thoughts, emotions, memories, imaginings, desires, fears, beliefs, dreams and self-concepts never exist outside of conscious experience. They are known because they arise within Consciousness.

This understanding leads us to view the psyche not as a fixed entity but as a set of phenomena in perpetual motion. Thoughts change. Emotions change. Beliefs change. Memories change. Psychological identities change. Nothing in the psyche remains static. It resembles a living process rather than a permanent substance. Just as waves appear on the surface of the ocean without being anything other than the ocean in a particular form, psychological phenomena appear in Consciousness without ever being separated from their foundation. Yet, behind these ceaseless transformations, one constant remains: the very fact that they are known. The psyche thus belongs to the realm of experience, whilst Consciousness is that through which this experience can be lived and recognised.

This distinction occupies a central place in mindfulness astrology. The birth chart describes the psyche. It describes the behavioural tendencies, emotional sensitivities, patterns of thought, relational mechanisms and potentials for expression specific to a particular existence. It reveals the way in which human experience takes shape through a given individuality. But it never describes Consciousness itself. Understanding this helps to avoid a common confusion: that of mistaking the contents of experience for who we fundamentally are. The birth chart can shed light with great precision on the movements of the psyche because these belong to the realm of the knowable. It remains silent, however, on that which is aware of these movements. Thus, mindfulness astrology recognises the full richness of psychic life without ever confusing it with the foundation within which it arises.

Chapter 15 Body, World and Psyche: A Single Manifestation

Having recognised that the psyche is a manifestation of Consciousness, a broader question arises: what is its relationship with the body and with the world? The ordinary view generally assumes a separation between these three dimensions. The body is seen as a physical reality, the psyche as an inner reality, and the world as an external reality independent of the observer. This distinction has practical utility in everyday life, but it becomes less obvious when examined closely. In direct experience, we never encounter an isolated body, an isolated psyche or an isolated world. We always experience an inseparable whole in which bodily sensations, thoughts, emotions, perceptions and events arise simultaneously.

When fear arises, it does not manifest itself solely as a thought. It also appears as an emotion, as a physical change and as a particular way of perceiving the world. The heart races, the muscles tense, certain situations seem threatening, and certain interpretations impose themselves on the mind. Similarly, when a feeling of joy arises, the body relaxes, our view of the world changes, and our thoughts take on a different tone. What we usually call ‘internal’ and ‘external’ then seem to be part of the same movement. The body, the psyche and the world do not function as independent, ‘ ’ realities that influence one another; rather, they appear as different expressions of the same lived experience.

This observation can be explored further. The body is known through sensations. The psyche is known through thoughts, emotions and mental images. The world is known through perceptions. Although their contents differ, these three dimensions share a fundamental commonality: they all arise within conscious experience. We never experience a world situated outside of any perception, any more than we experience a psyche or a body independent of any consciousness. Body, psyche and world are always given together within the same field of experience.

It is in this sense that mindfulness astrology asserts that the world is what we are. This statement does not mean that the psyche creates events through the power of thought alone, or that the individual is the secret master of everything that happens to them. It means that the separation between the observer and the observed is far less clear-cut than it appears. Events, encounters, circumstances, thoughts, emotions and bodily sensations arise together within a single manifestation. They constitute different facets of a single lived reality.

This understanding is of particular significance for astrology. The birth chart does not merely seem to reflect certain psychological characteristics; it also appears to echo life experiences, encounters and specific circumstances. This observation becomes clearer if the body, the psyche and the world are regarded as simultaneous expressions of a single manifestation. The birth chart would then describe not merely an inner state but an overarching structure of experience as it unfolds throughout a particular life.

Thus, the body, the psyche and the world appear as three distinguishable yet inseparable aspects of the same lived reality. They are not separate and then linked; they emerge together within the same field of experience. This understanding naturally paves the way for a deeper reflection on the correspondences observed between the movements of the psyche, life events and celestial configurations. It is on this basis that the question of synchronicity will be addressed in the following chapters.

Chapter 16 A Philosophical Account of the Self According to Non-duality

One of the central tenets of non-duality is that the separation we believe we experience is not a fundamental reality but an illusion produced by the identification of consciousness with a particular form of manifestation. From the earliest years of life, human beings gradually develop a sense of being a distinct person. Through language, education and interactions with those around them, children learn to respond to a name, to distinguish between what belongs to them and what belongs to others, and to perceive themselves as a distinct individual. Gradually, the idea emerges: 'I am someone'. This construct serves an essential practical purpose. It enables us to communicate, act, learn and find our way in the world. Yet it does not necessarily constitute the fundamental reality of who we are.

It is important to distinguish between the simple sense of being and the idea of being someone. The sense of being is immediate. It precedes any personal definition. Even before we know who we are, before we know our name, our history or our character, there is an obvious presence: the fact of being. The idea of being someone emerges later. It is gradually constructed through memories, beliefs, experiences and conditioning. Non-duality does not call into question the sense of being; it questions the identification with the self-image that is superimposed upon it.
The Self refers precisely to this fundamental presence that remains prior to any personal definition. It is not a higher

self, an individual soul or a more refined spiritual identity. The Self is Consciousness itself, that presence through which all experience is known. It is not an object of knowledge amongst others. It has no personal history, no age, no particular affiliation. All these characteristics belong to the person, not to the Self.

The illusion of separation arises when consciousness becomes confused with the psychological persona it observes. Thoughts become ‘my thoughts’. Emotions become ‘my emotions’. Experiences become ‘my story’. Gradually, the conviction takes hold that one is a separate entity confronted by an external world. From this belief arise fear, a sense of lack, the search for security, and the desire to become something other than what one is. Existence then becomes a constant quest for wholeness.

From a non-dualist perspective, this quest is based on a fundamental misunderstanding. What is being sought has never been lost. The Self is neither a future state to be attained nor an exceptional experience to be created. It is the very reality within which the search, the experiences and the transformations of the psyche arise. It is present before every thought, during every emotion and after every event. It is never absent, even when it seems forgotten.
This understanding is of particular importance to mindfulness astrology. The birth chart describes the psyche—that is, the totality of tendencies, mechanisms of identification, desires, fears and modes of expression of human experience. It describes the way in which the sense of being someone is structured and manifests itself. But it

never describes the Self. The birth chart reveals the specific forms taken by individual experience; the Self is that in which this experience arises.

Thus, mindfulness astrology does not seek to improve one's identity or to construct a more fulfilled version of the self. It invites us to recognise that behind all personal stories, behind the movements of the psyche and behind the configurations of the birth chart, there always remains this simple, indivisible presence that has never been separate from anything. It is this presence that non-dualistic traditions refer to as the Self.

Chapter 17 The Irreducible Mystery of Existence

Human beings naturally feel the need to understand. Since the earliest civilisations, they have observed the sky, questioned nature, constructed philosophical systems, developed the sciences and devised models intended to explain the world. This quest for understanding has led to immense discoveries and remains one of the most remarkable expressions of human intelligence. Yet, as knowledge advances, one thing becomes clear: behind every answer, new questions arise. We can describe many phenomena. We can observe the movements of galaxies, analyse the structure of cells, study how the brain works, measure, compare, calculate and model. But when we seek to understand why there is something rather than nothing, why consciousness exists, or why the universe itself exists, we come up against a limit that seems impossible to cross. The mystery does not disappear; it simply shifts to a deeper level.

This realisation is central to mindfulness astrology. We can observe striking correspondences between the birth chart and human experience. We can see that certain symbolic configurations seem to accurately reflect psychological structures, life stages or relational dynamics. We can describe these correspondences, study them and interpret them. But no observation can definitively explain why they exist. Why do the heavens and the psyche seem to resonate in such a way? Why do certain symbolic structures appear simultaneously in the cosmos and in human experience? Mindfulness astrology does not claim to provide definitive answers to these questions. It simply

acknowledges the existence of the phenomenon whilst accepting that its ultimate basis remains unknown.

This acknowledgement of the unknowable is not a failure of thought; on the contrary, it is a form of lucidity. The human mind can explore, describe and understand a multitude of aspects of existence, but it cannot transform the mystery itself into an object of knowledge. Consciousness remains mysterious. Existence remains mysterious. The link between the psyche and the cosmos remains mysterious. Even the simple fact of being alive defies any complete explanation. The astrology of mindfulness thus invites a form of intellectual humility. It does not seek to confine reality within a closed system, nor to provide a definitive theory of the universe. Rather, it proposes that we dwell within this mystery with attention and presence.

This attitude leads neither to ignorance nor to a renunciation of understanding. It simply invites us to recognise the natural limits of all conceptual knowledge. Thought can describe the forms of existence, but it cannot fully grasp that from which these forms emerge. The deeper the investigation becomes, the more evident it becomes that mystery is not a e problem to be solved but a constitutive dimension of reality itself. Perhaps wisdom does not lie in eliminating the unknown, but in recognising that at the very heart of every experience there always remains a depth that thought cannot fully encompass. It is within this openness that mindfulness astrology situates its approach: not as a definitive explanation of the mystery,

but as a way of approaching it with clarity, wonder and respect.

PART THREE

Synchronicity and the Cosmos

Chapter 18 Jung and Synchronicity

Among the thinkers who helped to renew our understanding of astrology in the 20th century, Carl Gustav Jung occupies a special place. A psychiatrist and the founder of analytical psychology, he took an interest in numerous phenomena that classical models of psychology struggled to explain. His attention was drawn in particular to certain unsettling coincidences in which a psychological event seemed to correspond significantly to an external event, without any cause-and-effect relationship being able to be established between them.

These observations led Jung to question an idea deeply rooted in Western thought: the notion that all phenomena must necessarily be linked by causal chains. Causality remains perfectly suited to the study of a multitude of physical, biological or psychological phenomena. Yet Jung observed that certain experiences seemed to obey a different logic. In particular, he recounted the famous episode of a patient who told him of a dream in which a golden beetle appeared at the very moment that an insect resembling a beetle came tapping on the window of his consulting room. What caught his attention was not the event itself but the particular significance that this coincidence took on in the patient's psychological process. To describe this type of phenomenon, Jung introduced the concept of synchronicity. He defined synchronicity as a

meaningful, acausal coincidence. Two events occur simultaneously. Neither appears to be the cause of the other. Yet their convergence produces a meaning that goes beyond mere chance. Synchronicity does not abolish causality; it simply reveals that other forms of relationship between phenomena may exist, based not on the production of effects but on meaning.

This insight led Jung to take an interest in fields such as dreams, myths, symbols, divination and astrology. For centuries, astrologers had observed correspondences between certain celestial configurations and certain human experiences. But the hypothesis of a direct influence from the stars raised numerous difficulties. Synchronicity thus opened up another possibility: celestial configurations and psychological states might be linked not by a causal action but by a meaningful correspondence.

From this perspective, the birth chart no longer needs to be viewed as the consequence of an influence exerted by the planets. It can be understood as the symbolic expression of a psychological structure that emerges simultaneously with a particular celestial configuration. The heavens and the psyche would not be linked by a transmission of forces but by a coherence of meaning. This idea enabled many astrologers to rethink their discipline without resorting to the traditional model of astral influence.

Jung’s reflections were further developed, in particular, through his dialogue with the physicist Wolfgang Pauli. Both considered the possibility that a deeper level of reality might lie at the root of both psychological and

material phenomena. Jung sometimes referred to the idea of a ‘unus mundus’, a unified world underlying the usual distinctions between the inner and the outer. This notion did not claim to resolve the problem of synchronicity. It simply suggested that the separations we instinctively draw between the psyche and the world may not be as absolute as they appear.

This caution is important. Jung never presented synchronicity as a definitive explanation. He described an observable phenomenon and proposed a conceptual framework for approaching it in a way other than through classical causality. This approach is deeply in keeping with the spirit of mindfulness astrology. Mindfulness astrology does not seek to demonstrate how the heavens influence the psyche. Rather, it explores the nature of the correspondence that seems to link them.

Synchronicity thus offers an initial framework for understanding. It allows us to envisage that the heavens and the psyche might appear as two simultaneous expressions of the same reality, without any direct influence being necessary. This intuition paves the way for an even more fundamental question: if the heavens and the psyche seem to evolve according to parallel structures, what then is the exact nature of this parallelism? It is this question that will lead us to examine in greater depth the relationship between the heavens, the psyche and the birth chart in the following chapters.

Chapter 19 The Parallelism between the Heavens and the Psyche

One of the most astonishing facts on which astrology is based is the apparent existence of a correspondence between the heavens and the psyche. For millennia, astrologers have observed that a birth chart seems to reflect certain character traits, certain sensitivities, certain relational dynamics or certain significant periods in a person's life. This observation spans eras, cultures and astrological schools. Despite differences in interpretation, one observation remains constant: there appears to be a significant relationship between the configuration of the heavens and human experience.

Even before seeking an explanation, it is important to recognise the nature of this observation. Astrology arises from repeated observation. It is based on the idea that a person born under a particular sky possesses a psychological structure corresponding to that sky, and that the subsequent movements of the planets appear to accompany certain transformations in their life. Whether or not one subscribes to this hypothesis, it is this phenomenon of correspondence that forms the starting point for all astrological reflection. Without it, astrology would never have come into being.

This parallelism does not apply solely to personality. Astrologers have also observed that certain periods of life seem to resonate with particular celestial configurations. Moments of crisis, transformation, self-reflection, expansion or maturation often appear to coincide with

certain planetary cycles. Here again, the aim is not yet to determine why these correspondences exist, but simply to note that they seem to occur with sufficient regularity to have given rise to the development of a complex symbolic language passed down through the centuries.

This situation presents astrology with a unique enigma. On the one hand, it appears to be based on an observable phenomenon: the existence of correlations between the heavens and human life. On the other hand, the origin of these correlations remains unknown. We are thus confronted with a fact that appears real without its basis being clearly established. Mindfulness astrology begins precisely by acknowledging this enigma. Before any theory, before any explanation and before taking any stance on the nature of the phenomenon, there is first and foremost this observation: the heavens and the psyche seem to evolve according to structures exhibiting remarkable correspondences.

Recognising this parallelism does not yet amount to explaining astrology. It simply involves acknowledging the existence of a phenomenon that deserves to be observed rigorously and without preconceptions. The question of why these correspondences exist remains open. Another question then arises: if the heavens and the psyche do indeed exhibit such correspondences, how should they be interpreted? Should we view the birth chart as a cause, a message, a programme, or something else entirely? It is this line of questioning that naturally leads us to regard the birth chart as a symbolic mirror rather than as an explanatory mechanism.

Chapter 20 The birth chart as a symbolic mirror

If we accept that there is a correspondence between the heavens and the psyche, a question immediately arises: how should we interpret this correspondence? What does a birth chart actually represent? Mindfulness astrology answers this question by viewing the chart as a symbolic mirror. A mirror does not create what it reflects. It produces neither the shapes, nor the colours, nor the movements that it reveals. It simply makes them visible. In the same way, the birth chart does not create the thoughts, emotions, behaviours or experiences it describes. Its function is to represent them symbolically so that they can be observed and understood.

This understanding profoundly transforms the practice of astrological interpretation. The planets, signs, houses and aspects become the elements of a symbolic language used to describe the organisation of the psyche. Each planet represents a particular function of human experience. Each sign expresses a specific way of experiencing that function. Each house indicates a field of experience in which that function tends to manifest itself. Each aspect reveals a mode of interaction between different psychological forces. Astrological interpretation therefore consists of reading the overall coherence of this symbolic structure rather than searching for hidden causes or invisible mechanisms.
The birth chart can be compared to a map. A map never replaces the territory it represents. It offers a simplified representation that helps one to find one’s way around it more easily. Similarly, the birth chart does not contain a

person. It is not the psyche itself. It constitutes a symbolic representation of it. It highlights certain tendencies, certain sensitivities, certain relational dynamics, certain potentials for expression and certain forms of identification. Its value lies in its ability to make visible aspects of experience that often remain implicit or unconscious.

This revelatory function occupies a central place in mindfulness astrology. The birth chart does not merely serve to describe a character or personality. It also enables us to observe the mechanisms through which consciousness identifies with certain images of itself. It reveals the areas where the energies of the chart are experienced in their freest expression, as well as those where they tend to contract into forms of fear, attachment or suffering. It also highlights the primordial joys present at the heart of each sign and the paths through which they can regain their natural expression.

But like any mirror, the birth chart has a fundamental limitation. It shows what appears; it does not show what observes. It describes the movements of the psyche but not Consciousness itself. It reveals the contents of experience but not the presence through which these contents are known. This is why a birth chart can be remarkably precise, yet remain incapable of defining what we fundamentally are. It reflects the waves, but not the ocean. It describes the forms of manifestation, but not the foundation in which they appear.

Understood in this way, the birth chart becomes a tool for observation and understanding. It is neither an identity, nor

a definition of being, nor a symbolic prison. It enables the psyche to contemplate itself through the language of the heavens. Its function is not to state what we are, but to make visible the particular forms through which human experience manifests itself.

Chapter 21 Why the heavens exert no influence

Since its origins, astrology has often been associated with the idea that the stars exert an influence on human beings. This conception appears in many ancient traditions where the heavens were perceived as an active power capable of shaping individual and collective destinies. The planets were thus regarded as causes producing certain effects on character, behaviour or events. This view long constituted the dominant explanation of the astrological phenomenon. Yet, when examined closely, it raises numerous difficulties.

The first difficulty concerns the lack of a satisfactory explanatory mechanism. How could celestial bodies situated millions or billions of kilometres away exert such precise influence on an individual's psychological life? Known physical forces cannot account for the symbolic richness described by astrology. Furthermore, if the stars did indeed exert a direct influence, this would have to produce observable, measurable and reproducible effects. Yet astrological language does not describe physical phenomena. It describes meanings, symbols, structures of experience and psychological dynamics. The hypothesis of influence therefore does not solve the problem; it merely shifts it.

A second difficulty arises when we consider the very history of astrology. Interpretations have evolved considerably over the centuries. The same celestial configurations have been interpreted differently depending on cultural, philosophical and religious

contexts. Yet the sky has remained the same. If the stars were truly the cause of the observed phenomena, their effects would have to be independent of the symbolic systems used to interpret them. Yet the history of astrology shows precisely the opposite: meanings change whilst the phenomenon of correspondence remains. This observation suggests that astrology is more a matter of symbolic language than a mechanism of influences.

A third difficulty concerns the very nature of the astrological phenomenon. What astrologers have been observing for centuries is not an action of the heavens upon human beings but a correspondence between certain celestial configurations and certain human experiences. Yet a correspondence does not necessarily imply causality. Two phenomena may occur simultaneously without one being the cause of the other. It is precisely this distinction that lies at the heart of the concept of synchronicity developed by Jung.

Mindfulness astrology therefore proposes that we abandon a hypothesis that is unnecessary. It does not deny astrological correspondences. It does not call into question the existence of the observed phenomenon. It merely questions its causal interpretation. The heavens do not need to act in order to be meaningful. They do not need to bring about the events or psychological states that they seem to reflect. The correspondence can be observed without it being necessary to introduce an influence.

This perspective profoundly transforms our understanding of the birth chart. It ceases to be a map of the forces acting

upon the individual. It becomes the symbolic mirror of a psychological structure that emerges simultaneously with a particular celestial configuration. Transits cease to be agents of transformation. They become symbolic indicators of movements that manifest in experience. The heavens do not create these movements; they reflect them.

Thus, the central question is no longer: ‘How do the planets influence human beings?’ This question already presupposes what it seeks to demonstrate. The real question becomes: ‘Why is there a correspondence between the heavens and the psyche?’ Mindfulness astrology does not claim to provide a definitive answer to this question. It merely acknowledges that the hypothesis of influence is not necessary to account for the observed phenomenon.

The heavens have no effect on anything. The planets do not cause our thoughts, emotions or experiences. They do not shape our destiny. Astrology does not describe an influence but a correspondence. It is this distinction that marks one of the fundamental differences between mindfulness astrology and most of the astrological models that preceded it.

Chapter 22 The Mystery of Correlations

Astrology inevitably raises a question that remains unanswered to this day: why is there a correspondence between the heavens and the psyche? For centuries, astrologers have observed that certain celestial configurations seem to reflect, with astonishing precision, character traits, relational dynamics or particular periods of life. This observation forms the starting point of all astrological practice. Yet, observing a correlation does not mean understanding its origin. For a long time, this correspondence was explained by the hypothesis of the influence of the stars. But if we set aside this idea, as mindfulness astrology does, the mystery remains unsolved. We can observe the correlation, but we do not know why it exists.

This situation is not unique to astrology. In many fields, the observation of a phenomenon often precedes its understanding. The history of knowledge shows that certain patterns are observed long before their underlying principles are identified. The existence of a correlation does not in itself constitute an explanation. It first invites observation, study and questioning. In the case of astrology, what remains remarkable is the persistence of these correspondences across the centuries. Interpretations have evolved, philosophical systems have changed, and explanatory models have transformed, but the fundamental question has remained the same: why does the sky seem to reflect certain aspects of human experience?

Mindfulness astrology adopts a cautious stance in this regard. It acknowledges the existence of correspondences between the heavens and the psyche without claiming to possess the ultimate explanation. It does not seek to replace the old hypothesis of influence with a new, definitive theory. It simply recognises that a phenomenon appears to be observed and that its basis remains unknown. This acknowledged ignorance is not a weakness. On the contrary, it represents a form of intellectual rigour. For explaining a mystery through an unverifiable hypothesis does not necessarily amount to understanding it.

The link between the heavens and the psyche therefore remains an open enigma. Mindfulness astrology does not claim to solve this enigma. Rather, it invites us to inhabit it with clarity. Mystery is not an obstacle to knowledge; it often constitutes its horizon. The deeper our understanding becomes, the more we discover that certain questions transcend the current limits of our explanatory models. Recognising this limit does not diminish astrology. On the contrary, it allows it to remain true to what has underpinned it from the very beginning: a sense of wonder at a correspondence whose depth continues to challenge us.

Chapter 23 Why the mystery must remain open

The human mind naturally feels the need to understand. Faced with a phenomenon, it seeks a cause. Faced with a riddle, it seeks an explanation. This approach has enabled the development of the sciences, philosophy and all forms of knowledge. Yet certain questions seem to resist any attempt at a definitive resolution. Why does the universe exist? Why is there conscious experience rather than mere mechanics devoid of all subjectivity? Why is there a correspondence between the heavens and the psyche? As we explore these questions, we discover that each answer often gives rise to new questions. Mindful astrology recognises this limitation and holds that there are areas where intellectual humility becomes a necessity rather than a weakness.

Yet the temptation to resolve the mystery is ever-present. Some will seek to explain astrology through a as yet unknown physical influence. Others will invoke spiritual, energetic or metaphysical causes presented as certainties. Still others will reject the phenomenon because they cannot explain it. These positions, despite their differences, are often rooted in the same impulse: the need to transform the unknown into definitive knowledge. Yet a theory, however coherent it may be, always remains a representation of reality and not reality itself. When a hypothesis ceases to be questioned, it risks becoming—ly—a belief. Exploration then comes to a halt just when it ought to remain alive.

Mindfulness astrology adopts a different approach. It distinguishes, as far as possible, between what is observed and what is assumed. It recognises the existence of correspondences between the heavens and the psyche. It observes that the birth chart can reflect, with remarkable precision, certain structures of human experience. But it does not claim to possess the ultimate explanation for this phenomenon. It accepts that certain questions remain open.

This openness is not a weakness of thought but one of its most demanding forms. It requires us to relinquish the comfort of certainties when these go beyond what can actually be observed. It invites us to remain open to that which still eludes our understanding. Mystery then ceases to be a problem to be solved and becomes a horizon for exploration.

From this perspective, astrology no longer appears as a closed system claiming to explain the whole of reality. It becomes a symbolic language that allows us to observe certain correspondences whilst acknowledging the limits of what we know. This attitude preserves rigour, a sense of wonder and the freedom of inquiry.

Perhaps true wisdom does not lie in replacing every mystery with an explanation. Perhaps it lies in the ability to recognise that certain dimensions of existence transcend the conceptu al frameworks through which we attempt to understand them. Far from diminishing the value of astrology, this recognition restores its depth. For it is not

in spite of the mystery that astrology remains alive, but perhaps because of it.

PART FOUR

A Fresh Look at Astrological Language

Chapter 24 What is a birth chart?

A birth chart is the symbolic representation of the configuration of the heavens as observed from a specific location on Earth at a given moment. Traditionally drawn up for the moment of birth, it takes the form of a celestial chart indicating the positions of the planets, the Sun, the Moon, the signs of the zodiac, the astrological houses and the various factors used in astrology. Since ancient times, this chart has been used as a tool for interpretation to understand certain aspects of human existence, from character to life events. Depending on the era and astrological school of thought, it has been regarded as an imprint of destiny, a snapshot of celestial influences, a map of individual potential or a mirror of personality.

In mindfulness astrology, the birth chart is neither a cause nor a programme that determines an individual's life. It exerts no influence and imposes no destiny. It is a symbolic mirror revealing the particular configuration of the psyche as it manifests at the moment of birth. The planets represent the major psychological functions; the signs, the modes of expression of these functions; the houses, the fields of experience in which they manifest; and the aspects, the modes of relationship that they maintain with one another. The birth chart thus becomes a symbolic map of human experience, enabling us to

observe the tendencies, potentials, attachments, tensions and aspirations that make up a life.

However, the birth chart never describes what we fundamentally are. It belongs entirely to the realm of the psyche, which is itself a manifestation of Consciousness. It reflects the particular forms taken by experience but cannot represent Consciousness itself, which is neither an object nor a psychological structure. The birth chart is therefore comparable to a musical score: it reveals the organisation of certain forces and the uniqueness of an expression, but it cannot contain the silence from which the music emerges.

Understood in this way, the birth chart becomes neither a definition of the self nor an identity to conform to, but a tool for understanding the psyche. It enables us to observe the mechanisms of identification, the conditioning that shapes experience, and the fundamental qualities that seek to manifest themselves through each energy in the chart. Its function is not to tell us who we are, but to make the movements of the psyche visible so that they may be recognised with greater clarity. The birth chart thus ceases to be a symbolic prison or an explanation of destiny, and becomes a means of observation, understanding and presence.

Chapter 25 The Planets as Forces of the Psyche

The planets form one of the cornerstones of astrological language. Since ancient times, they have often been interpreted as celestial powers influencing human destiny. In mindfulness astrology, their status is profoundly different. The planets do not act upon anything. They do not bring about events or psychological characteristics. They symbolically represent the major functions of the human psyche. The birth chart thus becomes a map of the forces that animate experience rather than a mechanism of cosmic influences.

Each planet corresponds to a fundamental aspect of psychological life. The Sun symbolises the principle of inner unity, the primary direction of destiny, and the field of experience in which one's radiance is meant to manifest. The Moon represents sensitivity, the need for security, emotional memory and spontaneous reactions. Mercury reflects the processes of thought, perception and communication. Venus symbolises connection, attraction, pleasure and the capacity to appreciate. Mars represents the drive for action, self-assertion and desire. Jupiter corresponds to expansion, confidence and the search for meaning. Saturn symbolises structure, responsibility and the confrontation with limits. Uranus represents the need for freedom and authenticity. Neptune symbolises the aspiration towards unity, inspiration and the dissolution of psychological boundaries. Pluto reflects the processes of profound transformation, stripping away the superficial and renewal.

These forces are neither good nor bad in themselves. They express different modes of manifestation of the psyche. Depending on the signs, houses and aspects, they take on specific forms and contribute to the uniqueness of each birth chart. Behind their harmonious or conflictual expressions lie fundamental qualities seeking to manifest themselves. The planets thus reveal the movements of the psyche, the mechanisms of identification and the potentials for understanding present in human experience. They do not describe the Self, but the forms through which the psyche manifests itself within Consciousness.

Chapter 26: The Signs as Fields of Energy

The signs of the zodiac are one of the best-known elements of astrology, but also one of the most frequently misunderstood. They represent neither human types, nor personality categories, nor celestial influences acting upon individuals. In mindfulness astrology, the signs are symbolic energy fields describing twelve fundamental modes of manifestation of the psyche. Each sign corresponds to a particular way in which certain qualities of being unfold within human experience. They are not identities but modes of expression.

Each planet symbolically draws its energy from one of these fields. A planet in Aries does not express the same dynamic as a planet in Libra or Capricorn, not because it is subject to an external influence, but because it manifests the psychological function it represents through a particular tone. The signs thus colour the expression of planetary forces. They constitute the language through which the psyche takes shape, differentiates itself and becomes perceptible in experience.

But the signs do not merely describe psychological modalities. Each one also represents a gateway back to the Self. Behind behaviours, conditioning and mechanisms of identification lies a fundamental quality of being that mindfulness astrology calls ‘original bliss’. s Aries reveals wonder, Taurus peace, Gemini curiosity, Cancer warmth, Leo splendour, Virgo purity, Libra harmony, Scorpio intensity, Sagittarius exultation, Capricorn wisdom, Aquarius freedom and Pisces communion. These qualities

are not acquired; they are already present at the source of each energy.

The conflicting, excessive or painful expressions of the signs do not, therefore, constitute their true nature. They arise when the energies of the sign are experienced through identification with a supposedly separate consciousness. Bliss is then transformed into a caricature of itself: wonder into impulsiveness, peace into inertia, splendour into vanity, freedom into individualism, and so on. Understanding a sign therefore consists of simultaneously recognising its psychological expression, its mechanisms of identification, and the luminous essence that seeks to manifest itself through it.

The twelve signs thus form a symbolic map of the psyche's possibilities of expression and the paths leading back to the Self. They represent twelve particular ways in which Consciousness seems to unfold within human experience, as well as twelve gateways through which to recognise the common source from which these manifestations emerge.

Chapter 27 The Houses as Fields of Experience

Astrological houses represent the major fields of experience through which life manifests itself. Whilst the planets symbolise the functions of the psyche and the signs describe the modes of expression of these functions, the houses indicate the domains in which these energies are called upon to unfold. They correspond neither to physical locations nor to sectors of destiny imposed by the heavens, but to fundamental dimensions of human experience: identity, resources, communication, family, creation, work, relationships, transformation, knowledge, social vocation, participation in the collective, or even the experience of withdrawal and inner life.

In mindfulness astrology, the houses are not separate compartments but living spaces where the psyche manifests itself and becomes observable. Each house represents a particular realm of experience within which certain psychological dynamics take shape. The 1st house concerns the experience of identity and presence in the world. The 7th house concerns the experience of relationships and otherness. The 4th house relates to roots, intimacy and a sense of belonging. The 10th house concerns one's contribution to the world and one's place in society. The planets situated in these houses indicate which psychological functions tend to express themselves with particular intensity within these different fields of experience.
The houses can also be understood as twelve perspectives through which life reveals itself. They do not describe who we fundamentally are, but rather the circumstances and

domains in which the psyche manifests itself. They show where certain identifications are formed, where certain tensions become apparent, and where certain fundamental qualities seek to express themselves. They are not the places where destiny imposes itself, but the fields within which human experience unfolds.

Thus, the houses complement the symbolic language of the birth chart. The planets indicate which psychological functions are at play. The signs reveal the manner in which these functions are expressed. The houses show in which areas of existence they become particularly visible. Together, they offer a symbolic map of human experience and the many forms through which the psyche manifests itself within Consciousness.

Chapter 28 Aspects as Energetic Interferences

Astrological aspects represent the symbolic relationships that exist between the various functions of the psyche. They do not correspond to physical influences exchanged between the planets, but rather to modes of interaction between the psychological functions they symbolise. When an aspect connects two planets, it indicates that the energies associated with these functions meet, complement one another, reinforce one another or come into tension within the human experience. Aspects thus reveal the living dynamics of the birth chart and the way in which the various components of the psyche relate to one another.

In mindfulness astrology, aspects can be understood as symbolic interactions between psychological functions. Much like two waves meeting, certain combinations promote a fluid flow of energy, whilst others reveal apparent tensions or contradictions. So-called ‘harmonious’ aspects, such as the trine or the sextile, facilitate the harmonious expression of the energies involved. ‘Tension’ aspects, such as the square or the opposition, highlight areas where different psychological impulses seem difficult to reconcile. These tensions are neither flaws nor anomalies; they simply make visible certain mechanisms of identification and certain polarities present within the psyche.
Aspects thus show how different psychological functions interact within a single experience. They reveal the dialogues, complementarities, apparent conflicts and modes of cooperation that structure inner life. Behind

every tension lies the possibility of a deeper understanding of the forces at play, whilst behind every harmony lies a greater fluidity of expression. Aspects therefore do not describe obstacles imposed by fate, but rather the ways in which the different dimensions of the psyche contribute to the unique composition represented by each birth chart.

Understood in this way, aspects complement the interpretation of the planets, signs and houses. The planets indicate which psychological functions are at work; the signs reveal how they are expressed; the houses show in which areas of experience they manifest; and the aspects shed light on how they interact with one another. They thus constitute the relational fabric of the birth chart and contribute to the overall coherence of the symbolic map of the psyche.

Chapter 29 Transits as Synchronistic Indicators

Astrological transits correspond to the current positions of the planets in relation to the positions they occupied in the natal chart. In traditional astrology, they are often interpreted as external influences acting upon an individual's life. Mindfulness astrology takes a different perspective. Transits do not cause anything. They do not create events or psychological states. They are synchronistic indicators that shed light on dynamics already present in the psyche and in lived experience. They function as symbolic indicators, enabling us to observe certain movements in inner and outer life as they emerge into the field of Consciousness.

The fundamental structure of the psyche, as it appears in the birth chart, remains unchanged throughout one's life. However, certain periods bring particular dimensions of this structure into sharper focus. Transits can therefore be understood as temporary influences that overlay the birth chart. They do not alter the profound nature of the psyche but reveal certain facets of it at specific moments. Thus, the same person may successively go through periods of clarification, expansion, self-questioning, emotional intensification or profound transformation, whilst retaining their fundamental psychological structure.
When a significant transit occurs, it is common to observe psychological, relational or existential changes at the same time. However, the transit is not the cause of these transformations. It occurs in parallel with them, following the same logic of correspondence that links the heavens and the psyche. A Saturn transit may accompany a period

in which issues of responsibility, limits or structure become particularly apparent. A Pluto transit may correspond to a phase in which certain transformative processes take centre stage in one's experience. A Jupiter transit may coincide with an opening up to new horizons or new insights. The planets do not produce these experiences; they symbolically reflect their manifestation.

The aspects formed between transiting planets and the planets in the natal chart highlight the encounter between the enduring dynamics of the psyche and the temporary influences specific to a given period. When a tense aspect arises, certain psychological contradictions or polarities become more apparent. When a harmonious aspect manifests, certain energies find a more fluid expression. In both cases, the transit acts as a revealer. It highlights what needs to be observed rather than creating a new situation.

Transits can thus be understood as temporal fields of meaning. They draw attention to certain dimensions of experience— —that become particularly prominent at a given moment. They indicate where vigilance, observation and presence may be useful in recognising the mechanisms of identification that emerge in the present moment. A transit does not foretell a predetermined future; it sheds light on what is already in motion.

Transits also have a collective dimension. The same planetary configurations traverse the sky simultaneously for all of humanity. They thus form a symbolic framework common to an era, a generation or a historical period. Each individual will experience them according to their own

psychological structure, but certain themes nevertheless become more visible on a collective scale. Social crises, cultural transformations, political upheavals or shifts in consciousness that sweep through societies can thus be understood as the collective expression of these major temporal climates.

Transits therefore play a key role in the astrology of mindfulness. They enable us to observe how certain psychological energies unfold over time, the themes that emerge in present-moment experience, and the mechanisms of identification that become visible. They act as temporal mirrors through which the psyche can be observed in its cycles, transformations and processes of unfolding. Far from being active causes, they are synchronistic indicators of life as it manifests itself moment by moment.

Chapter 30 Why the birth chart is perfect from the outset

One of the most perplexing assertions of mindfulness astrology is that the birth chart is perfect from the outset. This idea may seem difficult to accept, as most human beings experience inner conflicts, fears, suffering, relational tensions or existential difficulties. When we look at certain birth charts, we find oppositions, squares, complex configurations, retrograde planets or intercepted signs. It therefore seems natural to think that some structures are more favourable than others, or that certain charts present more problems to be resolved. However, this way of looking at things is based on an implicit assumption: that the psyche ought to be different from what it is in order to achieve a form of fulfilment. Mindful astrology fundamentally challenges this idea.

The birth chart is a mirror of the psyche at the moment of birth. It reflects a particular organisation of energies, a unique way in which life manifests itself through a given existence. To say that it is perfect does not mean that it is free from tensions or challenges. It means that it accurately reflects what is manifesting. A musical score is not imperfect because it contains dissonances. A landscape is not imperfect because it contains steep mountains or deep valleys. Similarly, a birth chart is not imperfect because it contains apparent contradictions or complex dynamics. Each element contributes to the coherence of the whole. What appears to be a difficulty from the perspective of the psychological self is simply a component of the structure being observed.

This understanding becomes even deeper when we consider that all astrological energies possess a luminous essence. Behind every fear lies a forgotten bliss. Behind every conflict lies an original quality veiled by identification. Behind every tension lies an energy which, when no longer experienced through a sense of separation, naturally regains its harmonious expression. Difficult aspects are not design flaws. They simply indicate the areas where certain energies tend to be experienced in a constricted form. The problem lies not in the chart itself but in the way its energies are perceived and experienced. Thus, what are often called ‘flaws’ in the chart are not flaws in the chart; they are manifestations of identification with the contents of experience.

The idea of a perfect chart also calls into question the notion of psychological development as it is usually understood. If the chart is perfect from the outset, then the purpose of existence is not to correct a fundamental imperfection. It is not a process intended to transform a deficient being into a fulfilled one. Life’s experiences may make certain dimensions of the chart more visible, more conscious or more clearly recognised, but they add nothing to their essence. Aries’ sense of wonder is already present. Taurus’ sensual delight is already present. Leo’s splendour is already present. Aquarius’ freedom is already present. These original joys are not future rewards; they constitute the very nature of the energies themselves.

The birth chart resembles a finished work rather than an unfinished project. Every element has its place within it.

The tensions, harmonies, strengths and apparent contradictions all contribute to the same overall coherence. Events, encounters, crises and discoveries do not add anything that is missing from the chart. They simply reveal certain dimensions of what is already present in the psychological structure that it reflects.

Understanding that the chart is perfect from the outset leads neither to passivity nor to resignation. On the contrary, this understanding invites a fresh perspective on oneself. It enables one to cease the struggle against certain parts of the psyche and to let go of the idea that one must become someone else in order to be whole. It opens up the possibility of recognising that the tensions in the birth chart are not enemies to be fought, but specific expressions of psychological life that call to be viewed with clarity.

Thus, when mindfulness astrology asserts that the birth chart is perfect from the outset, it is expressing neither a moral judgement nor an optimistic belief. It simply recognises that the chart faithfully reflects the psyche as it manifests itself. It is perfect in the same way that a mirror is perfect when it reflects exactly what appears before it. It is perfect because it need not be anything other than what it is. And this perfection is ultimately nothing more than a reflection of the deeper perfection of Consciousness itself, of which the psyche, the birth chart and the whole of human experience are the ever-changing expressions.

PART FIVE

The Twelve Gates of Consciousness

Chapter 31 Why Twelve Signs?

Among the many questions raised by astrology, one of the most fundamental remains one of the most difficult: why are there precisely twelve signs of the zodiac? The history of astrology offers certain explanations linked to astronomical observations, the division of the solar cycle, or the symbolic traditions of ancient civilisations. Yet these factors do not fully answer the question. They explain how the zodiac came to be structured, but not why these twelve signs seem to correspond so consistently to human experience. Why twelve and not ten, seven or twenty-four? Why these twelve specific modalities rather than others? Mindfulness astrology does not claim to provide a definitive answer to this question. It recognises that this is a mystery which lies beyond the explanatory capabilities of any theory.

What can be observed, however, is that the twelve signs seem to describe twelve fundamental fields of energy through which the psyche manifests itself. They appear as twelve essential tones of human experience, twelve particular ways in which life reveals itself. Each sign has its own dynamic, its own unique way of approaching experience, of perceiving the world and of expressing certain qualities of being.

An in-depth study of the signs also leads to a particular observation. Behind the psychological expressions usually associated with the signs, a more essential quality seems to emerge—an original bliss that appears when energy is no longer experienced through a sense of separation. Thus are revealed the wonder of Aries, the sensuality of Taurus, the cheerfulness of Gemini, the fulfilment of Cancer, the splendour of Leo, the purity of Virgo, the harmony of Libra, the liberation of Scorpio, the exultation of Sagittarius, the wisdom of Capricorn, the freedom of Aquarius and the ecstasy of Pisces. The signs then appear as twelve symbolic gates through which these fundamental qualities can manifest themselves in human experience.

Why precisely these twelve gates? Why these twelve forms of bliss? We do not know. Perhaps certain realities are not meant to be explained but simply recognised. Mindfulness astrology accepts this element of the unknown. It observes that the zodiac functions as a remarkably coherent map of human experience, whilst acknowledging that its ultimate foundation remains a mystery.

The number twelve is therefore not presented here as a demonstrable metaphysical truth. It is embraced as a symbolic structure that astrological experience constantly brings to light. As with the synchronicity between the heavens and the psyche, the phenomenon can be observed without its ultimate origin being known.

The zodiac thus reminds us that all knowledge eventually reaches a limit. Behind the systems, symbols and

interpretations there always remains a depth that eludes the constructs of the mind. The twelve signs can be studied, described and interpreted. But the deeper reason for their existence perhaps belongs to that irreducible mystery that permeates the whole of human experience. And it is precisely because this mystery remains open that the zodiac retains its capacity to fill us with wonder.

Chapter 32 The Mystery of the Zodiac

The zodiac occupies a unique place in the history of astrology. For over two millennia, it has been one of its essential foundations. Astrologers throughout the ages have used the twelve signs to describe temperaments, behaviours, human experiences and the major dynamics of the psyche. Philosophical systems have changed, methods of interpretation have evolved, and worldviews have transformed, yet the zodiac has endured. This enduring nature raises a remarkable question: how does such an ancient symbolic structure continue to reveal certain aspects of the human experience with such relevance?

Astrological observation shows that the signs appear to correspond to fundamental modes of the psyche. Aries evokes the initial impulse, Taurus a sense of rootedness, Gemini mobility, Cancer inwardness, Leo radiance, Virgo discernment, Libra relationship, Scorpio transformation, Sagittarius openness, Capricorn structure, Aquarius freedom and Pisces the dissolution of boundaries. Despite the diversity of interpretations, this symbolic coherence remains surprisingly stable.

Yet this coherence does not constitute an explanation. We can observe that the zodiac functions as a relevant symbolic language without knowing why it works. We can observe its correspondences with human experience without understanding their ultimate basis. The zodiac thus possesses a rare quality: it seems to be both familiar and mysterious. The more we study it, the more its coherence becomes apparent. But the more its coherence

becomes apparent, the more its deeper origin remains enigmatic.

Mindfulness astrology fully embraces this paradox. It does not seek to reduce the zodiac to a mere cultural convention, nor to attribute to it a metaphysical origin presented as certain. It simply recognises that a remarkable phenomenon exists here. The zodiac acts as a symbolic map of human experience, the relevance of which can be observed, even if its ultimate basis remains unknown.

This recognition calls for a particular kind of humility. In many fields, the mind seeks to replace mystery with an explanation. When it comes to the zodiac, this approach quickly reaches its limits. The further we delve into its origins, the more we encounter hypotheses, symbols and unanswered questions. The zodiac thus appears as a boundary between the knowable and the unknowable, between what can be observed and what still eludes any definitive understanding.

Perhaps this is precisely where its true richness lies. The zodiac does not merely offer us a language for understanding the psyche. It also reminds us that at the very heart of even the most coherent structures there always remains an irreducible element of mystery. And far from diminishing its value, this mystery perhaps contributes to making the zodiac one of the most fascinating symbols of humanity’s quest for knowledge.

Chapter 33 The Signs as Modalities of Consciousness

If Consciousness constitutes the foundation of all experience, the signs of the zodiac cannot be understood as mere psychological categories nor as influences emanating from the heavens. In the astrology of mindfulness, they represent twelve fundamental modalities through which the psyche manifests itself within Consciousness. Consciousness itself remains formless, boundless and devoid of any particular characteristics. It cannot be divided or confined within a symbolic system. However, when human experience arises, certain fundamental tones seem to reveal themselves through the movements of the psyche. The signs of the zodiac describe these tones. They constitute twelve ways in which life manifests itself, twelve fundamental orientations of human experience.

Each sign thus possesses a particular dynamic, a unique way of relating to the world and of living the experience.
Aries embodies the impetus of the beginning.
Taurus embodies a grounding in sensory experience.
Gemini embodies discovery and flow.
Cancer embodies inwardness and receptivity.
Leo embodies radiance.
Virgo represents discernment.
Libra: relationships.
Scorpio: transformation.
Sagittarius: openness.
Capricorn: structure.
Aquarius: freedom.

Pisces: unity and the dissolution of boundaries.

A deeper examination of these energies leads to a fundamental discovery. Behind the familiar psychological traits of each sign, there seems to lie a more fundamental quality, an original bliss that emerges when the energy is no longer experienced through a sense of separation. Thus are revealed the wonder of Aries, the sensuality of Taurus, the cheerfulness of Gemini, the fulfilment of Cancer, the splendour of Leo, the purity of Virgo, the harmony of Libra, the liberation of Scorpio, the exultation of Sagittarius, the wisdom of Capricorn, the freedom of Aquarius and the ecstasy of Pisces.

These states of bliss are not goals to be achieved. Nor do they represent exceptional states reserved for a select few. They correspond to the very essence of the energies symbolised by the signs. When the psyche identifies with its fears, beliefs or conditioning, this essence tends to become veiled and take the form of the shadow. When this identification loosens, the energy more naturally regains its original quality.

The signs thus appear as twelve symbolic gateways back to the Self. Their conflicting expressions do not constitute their true nature but rather the particular forms these energies take when experienced through the illusion of separation. The zodiac thus ceases to be a mere astrological classification and becomes a symbolic map of the various ways in which the psyche can either veil or reveal the fundamental qualities of being.

Understood in this way, the twelve signs do not describe twelve categories of individuals or twelve levels of evolution. They represent twelve complementary expressions of a single whole. Each constitutes a particular path through which life can recognise itself. Together, they form the great symbolic wheel of human experience, of which each sign reveals a unique and irreplaceable facet.

Chapter 34: The Signs as Archetypes of the Psyche

The signs of the zodiac can be linked to the concept of the archetype insofar as they represent universal structures of human experience. They do not describe specific individuals but fundamental tendencies present, to varying degrees, in all human beings. Aries evokes the momentum of new beginnings, Taurus a sense of rootedness, Gemini discovery, Cancer a sense of belonging, Leo radiance, Virgo discernment, Libra relationships, Scorpio transformation, Sagittarius openness, Capricorn structure, Aquarius freedom and Pisces unity. As such, the signs constitute a symbolic map of the major dynamics at work within the human psyche.

This proximity to the concept of the archetype explains why many astrologers, particularly those influenced by Jungian psychology, have seen the signs of the zodiac as an expression of universal structures of the unconscious. This interpretation is highly relevant. It helps us understand that the signs are not merely individual character traits but point to much broader dimensions of human experience. Astrological symbols do indeed seem to touch upon realities that go far beyond the biographical particulars of each individual.

Mindfulness astrology recognises the richness of this approach whilst introducing an important e nuance. The signs are not merely psychological archetypes. They are also symbolic expressions of deeper qualities that manifest through the psyche. Archetypes describe certain universal

forms of experience, but they do not necessarily constitute the deepest level of understanding.

Behind each sign, a fundamental quality of being seems to reveal itself: an original bliss that emerges when energy is no longer experienced through identification with a supposedly separate consciousness. Archetypes thus describe the ways in which this energy manifests itself in the psyche, whilst these states of bliss reveal its essence. The archetype belongs to the realm of the psyche. Bliss refers to the fundamental quality that is revealed when the mechanisms of separation subside.

The signs thus occupy a special position. They belong to the realm of the psyche, as they describe universal structures of human experience. But they also point to something that transcends psychology alone. They reveal both the overarching dynamics of experience and the symbolic gateways through which Consciousness can be recognised behind its own manifestations.

This distinction is essential. Mindfulness astrology does not reduce the signs to psychological mechanisms, nor does it transform them into metaphysical entities. It regards them as living, symbols situated at the interface between the psyche and the Self. It is precisely this dual dimension that explains their richness, their depth and their capacity to shed light on human experience for millennia.

Chapter 35: The Signs as Gateways to Self-Recognition

One of the central ideas of mindfulness astrology is that the signs of the zodiac do not merely describe psychological tendencies. Nor are they simply archetypes organising our inner life. Their deepest significance becomes apparent when they are understood as twelve gateways to recognising the Self.
This statement requires further clarification. The Self is not an ideal personality hidden behind the ordinary personality. Nor is it an improved version of ourselves that we must strive to attain through effort. Nor is it a particular state of consciousness reserved for a few exceptional beings. From the non-dualistic perspective that inspires mindfulness astrology, the Self refers to Consciousness itself—that silent presence which precedes all thought, all emotion, all identity and all self-representation. It is what we fundamentally are even before we are anyone.

If the Self is already present, why speak of a gateway?

Because the human experience is characterised by identification. From childhood onwards, our attention gradually becomes fixed on the contents of our experience. We learn to define ourselves by our name, our history, our body, our emotions, our successes and our failures. Gradually, a sense of being a separate entity existing within an external world takes shape. This identification does not erase the Self, but it obscures our recognition of it. Just as clouds do not remove the sky but temporarily

obscure our view of it, the mechanisms of the ego obscure our recognition of our deepest nature.

The signs of the zodiac precisely reflect the way in which this identification manifests itself through the different energies of the psyche. Each sign has a veiled expression and an essential expression. The veiled expression arises when the energy is experienced through a sense of separation. The essential expression arises when that same energy is recognised in its deepest nature.

Thus, Aries can be experienced as impatience, restlessness or a constant struggle to exist. But when identification loosens, the same energy reveals the wonder of the beginning, the freshness of the moment and the simple joy of being alive.

Taurus can become attachment, possessiveness or resistance to change. Yet, behind these forms lies the pleasure of fully inhabiting the experience and savouring the simplicity of existence.

Gemini can become scattered in the accumulation of information or mental restlessness. Yet their essence reveals the joy of discovery and the lively curiosity that welcomes each moment as something new.

Cancer can lose itself in emotional dependence or the need for protection. Its essence is the fullness of ‘ ’ acceptance – that quality which allows life to unfold without resistance.

Leo may seek recognition, power or admiration. Yet its true nature is splendour, the natural radiance of a being that has nothing to prove because it is already whole.

Virgo may become trapped in criticism, high standards or perfectionism. Its essence is the purity of vision that discerns without condemning.

Libra can become hesitation or dependence on the opinions of others. Its essence is harmony, that ability to perceive the unity behind differences.

Scorpio can turn into control, jealousy or fear of loss. Its essence is the liberation that arises when nothing needs to be held back any longer.

Sagittarius can become elation, dogmatism or an escape into distant ideals. Its essence is exultation, a joyful openness to the unknown.

Capricorn can become rigid in duty, ambition or fear of failure. Its essence is wisdom, that peaceful stability which remains present amidst change.

Aquarius can lose itself in rebellion or a refusal to commit. Its essence is freedom—not freedom from something, but the freedom to be what is.
Pisces can sink into confusion, escapism or the dissolution of their bearings. Their essence is the ecstasy of unity, the realisation that nothing is truly separate.

Thus, each sign reveals a particular path to self-realisation. Not because one ought to become more like Aries, Taurus or Pisces, but because each energy carries within it a fundamental quality that points to the same reality. The signs do not lead to twelve different destinations. They reveal twelve expressions of the same presence.

This understanding profoundly transforms the way we interpret a birth chart. The signs cease to be static descriptions of personality. They become valuable pointers to the essential qualities that seek to reveal themselves through every experience. A person strongly influenced by Leo may find it easier to discover the splendour of being. Another, influenced by Virgo, will recognise more spontaneously the purity of discernment. Yet another, influenced by Pisces, will be naturally attuned to the underlying unity of experience.

No path is superior to another. No energy is more spiritual than another. All reveal the same foundation. This is why mindfulness astrology does not seek to correct the signs, eliminate their shadows or replace one energy with another. It invites us to recognise the bliss that lies behind every energy and to see that this bliss is nothing other than a particular expression of the Self.

The zodiac then appears in an entirely new light. It is no longer merely a symbolic structure describing the psyche. It becomes a map of the different ways in which Consciousness can be recognised through human experience. Behind the apparent differences between the

signs, behind the infinite diversity of astral themes, the same silent presence is revealed.

The twelve signs do not lead to the Self. They simply remind us of the different ways in which the Self allows itself to be recognised within experience itself.

Chapter 36: The Twelve Original Blissful States

One of the founding insights of mindfulness astrology arose from a simple question: why does every sign of the zodiac possess both a luminous expression and a suffering expression? As the observation of birth charts became more precise, a realisation became clear. The difficult manifestations of the signs never seemed to constitute their true nature. Rather, they appeared as contractions, distortions or caricatures of a deeper quality. Behind every energy of the psyche there seemed to lie an original source, a fundamental quality of being that identification with a supposedly separate consciousness gradually veiled. This research led to the recognition of the twelve original blissful states, twelve fundamental expressions of Consciousness associated with the twelve signs of the zodiac.

Aries reveals wonder. Before it becomes restlessness, impulsiveness or a need for self-assertion, its energy is a sense of wonder at the newness of each moment.

Taurus reveals sensual delight, that ability to savour life to the full through the senses, in simplicity and presence.

Gemini reveals cheerfulness, the lightness of spirit that discovers, exchanges and plays with the world.
Cancer reveals fulfilment, that deep sense of being fully embraced within the present experience.

Leo reveals splendour, the natural radiance of a being who expresses their beauty without seeking to prove their worth.

Virgo reveals purity, not as moral perfection, but as clarity, simplicity and the absence of inner confusion.

Libra reveals harmony, that ability to perceive the balance and unity behind apparent differences.

Scorpio reveals deliverance, that profound liberation which arises when resistance ceases to oppose the flow of life.

Sagittarius reveals exultation, that expansive joy which accompanies openness to the vast horizons of existence.

Capricorn reveals wisdom: that inner stability born of depth, silence and maturity.

Aquarius reveals freedom, not as a rejection of bonds, but as an authentic expression of who we truly are.

Finally, Pisces reveals ecstasy, that experience of oneness in which the boundaries of the self seem to dissolve in favour of a vaster reality.
These twelve forms of bliss are neither goals to be achieved nor rewards reserved for a privileged few. They are already present at the very heart of experience. They sometimes arise spontaneously when attention momentarily ceases to lose itself in the mind's constructs and returns to the simplicity of the present moment.

Everyone has experienced such moments: the sense of wonder at a landscape, the pleasure of a sensation felt to the full, the joy of a burst of laughter, the fulfilment of a moment of peace, the splendour of a sunset, the harmony of a genuine encounter, or the silent ecstasy of contemplation. These moments do not create happiness; they reveal it.

When identification with the psychological self regains its central place, these qualities tend to become obscured. Awe becomes intoxication or exuberance; pleasure becomes greed; cheerfulness becomes restlessness; fulfilment becomes insatiability; splendour becomes excess; purity becomes anxiety; harmony becomes complacency; liberation becomes guilt; exultation becomes exaltation; wisdom becomes rigidity; freedom becomes individualism; and ecstasy becomes confusion. Yet, even in their most conflicting manifestations, these energies continue to bear witness to their origin. Shadow is never separate from light; it is light's veiled expression.

The birth chart thus appears as a unique score composed of these twelve fundamental states of bliss. The planets represent the forces of the psyche; the signs indicate the gateways through which these forces naturally seek to express their essential quality. Every human being thus possesses a unique way of allowing these joys to manifest in their existence. Some will be drawn more towards wonder, others towards wisdom, and still others towards harmony or freedom. But all these paths ultimately reveal the same reality.

The twelve blessings are not twelve different destinations. They are twelve expressions of the same Consciousness. They are twelve faces of the same presence, twelve ways in which the self reveals itself through human experience. Behind their apparent diversity lies a single reality, silent and timeless, which manifests itself in multiple forms without ever dividing.

Thus, the signs of the zodiac cease to be mere psychological categories. They become the symbolic guardians of these twelve primordial states of bliss, ever-present on the threshold of experience and ever-available when attention ceases to lose itself in the fluctuations of identification, so as to recognise what is already there.

Chapter 37 Each birth chart as a unique musical score

If the twelve signs represent twelve gateways back to the Self and if the planets symbolise the great forces of the psyche, then each birth chart can be regarded as a unique musical score composed from these universal elements. The twelve signs belong to all human beings. The planets are the same for everyone. The houses are identical in their fundamental structure. Yet no birth chart is like any other. Just as the notes of a musical scale always remain the same whilst allowing for the composition of an infinite number of melodies, astrological symbols combine in a unique way to form the particular structure of a human experience.

This uniqueness does not mean that an individual possesses an essence different from that of other beings. It simply reflects the specific way in which the psyche manifests itself through a given existence. Each birth chart represents an original combination of the major forces of the psyche, the twelve energy fields of the zodiac and the twelve fields of experience symbolised by the houses. Each constitutes a particular variation on the same fundamental reality.

This perspective profoundly alters the approach to astrological interpretation. It is no longer a matter of comparing charts in order to establish an implicit hierarchy between individuals. There is no ‘better’ chart, any more than there is a ‘better’ symphony or a ‘better’ landscape. Each chart has its own inherent coherence.

Some scores emphasise emotional intensity more strongly, whilst others highlight reflection, action, creativity, stability or inner exploration. None is superior to the others. Each reveals a particular way in which life manifests itself through the psyche.

Seen in this light, aspects of tension, retrograde planets, intercepted signs or complex configurations cease to appear as imperfections. They play a full part in the overall balance. A musical work would be no richer if all its notes were identical or if all its harmonies were perfectly consonant. Contrasts, tensions, silences and resolutions all contribute to its depth. In the same way, what certain astrological approaches regard as problematic often contributes to the originality and richness of the individual 'score'.

Each birth chart can also be viewed as a unique combination of the twelve original virtues. These are present in all human beings, but in varying proportions, with different emphases and modes of expression. For one person, the wonder of Aries will take centre stage. For another, it will be the wisdom of Capricorn, the harmony of Libra or the freedom of Aquarius. No 'bliss' is absent; they are simply distributed according to a unique architecture that gives each chart its own distinctive character.
The image of the musical score also helps us understand why two people with similar charts can have very different experiences. The chart describes a psychological structure, not a predetermined script. Astrological symbols indicate potentials for expression, sensitivities, dynamics and

fields of experience, but they never determine the exact way in which these will be lived out. Presence, attention, the circumstances of existence and the myriad interactions of life continually contribute to their expression.

Mindful astrology thus invites us to view each birth chart with respect and wonder. Behind the symbols, aspects and configurations lies a subtle architecture whose coherence often transcends immediate understanding. Certain dimensions of the composition reveal themselves spontaneously. Others take time to unveil their depth. Some tensions seem incomprehensible at first, before gradually revealing their place within the whole.

As attention deepens, the individual discovers that their birth chart is not a prison of identity but a living mirror of their psyche. What appeared to be a limitation can become a source of understanding. What seemed contradictory may reveal a hidden complementarity. What seemed fragmented may gradually give way to a broader coherence.

Each birth chart is thus comparable to a unique musical score. The planets are the instruments, the signs the keys, the houses the various fields of experience, and the aspects the modes of relationship that drive the dynamics of the whole. But this score never describes Consciousness itself. It describes only the particular forms taken by the psyche within Consciousness.

Behind the infinite diversity of themes lies the same silent presence, akin to the silence that makes all music possible

without ever belonging to any particular melody. The score is unique, the expression singular, but the Consciousness within which all things appear remains one. This is why each astrological chart can be understood both as the most personal expression of an existence and as the reflection of a universal reality that manifests itself in an infinite variety of forms without ever ceasing to be itself.

Chapter 38 The Planets as Individualised Expressions of Zodiacal Energies

Whilst the signs of the zodiac represent the major energetic modalities of the psyche, the planets symbolise the functions through which these modalities manifest in individual experience. The signs can be compared to the fundamental tones of human experience, whilst the planets represent the various instruments that express these tones. The twelve signs describe the fundamental qualities through which life manifests itself in the psyche, whilst the planets indicate the specific functions through which these qualities take shape in thought, emotions, desires, relationships, action or vocation. A single zodiacal modality can thus manifest in multiple ways depending on the planet that expresses it. The sense of wonder associated with Aries will not be experienced in the same way through the Moon, Mercury, Venus or Mars. The fundamental quality remains the same, but the psychological function that gives it form alters its expression.

This distinction allows for a better understanding of the underlying logic of the birth chart. The signs are not behaviours; they are fundamental modalities of experience. The planets are not energetic qualities; they are the major functions of the psyche that express these modalities. Thus, the Sun represents the principle of inner unity and the main direction of destiny; the Moon symbolises sensitivity and emotional needs; Mercury, thought and the communication; Venus, connection and appreciation; Mars, action and assertion; Jupiter

expansion, Saturn structure and responsibility, whilst Uranus, Neptune and Pluto represent broader functions of the psyche linked respectively to freedom, unity and transformation.

Each planetary function takes on a particular hue depending on the sign in which it manifests. Venus in Libra and Venus in Scorpio both express the need for connection, but in profoundly different ways. The Moon in Cancer and the Moon in Aquarius both symbolise emotional life, but they reveal distinct ways of experiencing the emotional realm. The function remains the same; the quality through which it is expressed changes.
In mindfulness astrology, the planets thus appear as the individualised expressions of the major zodiacal modalities. They translate into a particular existence that which, at the level of the signs, remains universal. The signs represent the twelve gateways back to the Self and the twelve primordial blisses. The planets show how these fundamental qualities take shape within the unique structure of a psyche. They indicate the pathways through which the various blisses naturally seek to manifest themselves in human experience.

The birth chart thus appears as the meeting point between the universal and the individual. The signs reveal the major modalities of conscious experience; the planets show how these modalities are individualised with to a particular existence. The signs represent the fundamental colours of the palette; the planets are the brushes that use them to compose a unique work of art. Each birth chart thus

becomes the original expression of a single whole, a unique combination of the twelve fundamental modalities of life and the various functions of the psyche that give them form.

This understanding also enables us to move beyond a rigid interpretation of the planets. A planet can never be reduced to an isolated psychological function. It is always the living expression of a function that takes on a particular zodiacal hue, manifests itself within a field of experience symbolised by a house, and interacts with the other functions represented by the aspects. It is this constant interaction between functions, modalities and fields of experience that gives each birth chart its richness, depth and unique character.

PART SIX

The Pitfall of Identification

Chapter 39 The Birth of the Psychological Self

At birth, there is no evidence to suggest that a fully formed psychological self already exists. The newborn experiences sensations, perceptions, needs and emotions, but does not yet seem to possess the elaborate self-representation that an adult has. Experience is immediate, preceding concepts, narratives and personal definitions. Gradually, however, through language, education, family relationships and interactions with the environment, a self-image is constructed. The child learns to respond to a name, to distinguish between what is considered 'the self' and what is considered 'others', and to recognise certain qualities, limitations, roles and affiliations. From this gradual accumulation of memories, beliefs, conditioning and experiences arises what is known as the psychological self. This is not an autonomous entity but a mental representation developed over time, a coherent narrative enabling the individual to situate themselves in the world and organise their experience.

This construct serves an essential practical function. Without it, daily life would be extremely difficult. The psychological self enables us to learn, communicate, make decisions, take on responsibilities and maintain a continuity in our existence. The problem, therefore, does not lie in its existence but in our identification with what it represents. Before any personal definition comes the

simple fact of being. This immediate presence does not yet contain any particular characteristics. It does not say: ‘I am this’ or ‘I am that’. It is simply an awareness of being. Then, gradually, the feeling of being someone emerges. The child learns to say ‘I’, to recognise itself in an image, to define itself by a name, a body, a history and specific characteristics. This development is natural. The psychological ‘I’ is neither a mistake nor an obstacle; it is an indispensable tool for human functioning.

Why does consciousness identify with this image of itself? We can describe the process, but its ultimate origin remains a mystery. When David Bohm asked Krishnamurti why consciousness seemed to merge with a particular identity, Krishnamurti simply replied: ‘Out of innocence.’ ’ This answer does not seek to provide a theoretical explanation. Rather, it suggests that identification arises spontaneously with the development of reflective consciousness. It is neither a fault, nor a fall, nor a malfunction. It is part of the natural flow of human experience.

Human beings do indeed possess a unique capacity. They can not only experience being, but also represent themselves. This faculty simultaneously opens up two possibilities. The first is to identify with the mental image of oneself and to believe oneself to be a separate entity from the rest of existence.The second is to recognise that this image itself arises within Consciousness and does not constitute our fundamental reality. Thus, the very possibility of identification already contains the possibility of its recognition.

As this self-image becomes more firmly established, consciousness tends to merge with it. Thoughts become ‘my thoughts’, emotions become ‘my emotions’, successes become ‘my successes’ and failures become ‘my failures’. The psychological persona then comes to be perceived as our true identity. This confusion gives rise to the feeling of being a separate consciousness that must protect its image, defend its beliefs, seek recognition or avoid anything that threatens its security. It is from this identification that most forms of psychological suffering develop.

In mindfulness astrology, the birth chart reflects the structures through which this psychological self is constructed and expressed. The signs, planets, houses and aspects describe the major tendencies of this psychological organisation. They show how certain energies seek to manifest themselves, how certain identifications are formed and how certain conditioning patterns tend to repeat themselves. The birth chart can thus be understood as a symbolic map of the specific ways in which the experience of separation is likely to take shape.

But the birth chart also reveals something else. Behind the personal narratives, behind the fears, desires, beliefs and self-images, there always remains the conscious presence that observes all these phenomena. The birth chart describes the structure of the psychological persona; it never describes the one who is conscious of it. It shows the forms of identification but cannot represent Consciousness itself.

Understanding the emergence of the psychological self therefore involves neither condemning it nor seeking to destroy it. The self is a natural part of the human experience. True understanding lies in recognising its nature as a psychological construct and ceasing to confuse it with who we fundamentally are. This recognition opens up the possibility of a freer relationship with the energies of the birth chart, with the movements of the psyche and with the whole of lived experience.

Chapter 40 The ego as a distorting prism

Mindfulness astrology does not regard the ego as an autonomous reality, nor as an entity to be fought against or eliminated. The ego essentially refers to the process of identification through which consciousness comes to be confused with the psychological self. Through this identification, thoughts, emotions, memories, beliefs and conditioning are perceived as constituting our true identity. A self-image is then formed and becomes the centre from which experience is interpreted. The ego is not a thing; it is a way of perceiving. It is the lens through which consciousness seems to be reduced to a personal story. This is why mindfulness astrology compares it to a distorting prism. A prism does not create light; it alters its appearance. In the same way, identification does not create the energies of the birth chart; it transforms their perception and expression.

Each of the twelve signs possesses an original bliss that constitutes its essence. Yet, when these energies are experienced through the sense of being a separate entity, they tend to contract and take on forms that seem far removed from their fundamental quality. Aries' sense of wonder becomes a need for affirmation. Taurus' sensuality becomes attachment. Gemini's cheerfulness becomes restlessness. Cancer's sense of fulfilment becomes emotional dependence. Leo's splendour becomes a quest for recognition. Virgo's purity becomes perfectionism. Libra's harmony becomes a need for approval. Scorpio's liberation becomes a desire for control. Sagittarius's exultation becomes exaltation. Capricorn's wisdom

becomes rigidity. Aquarius's freedom becomes opposition. Pisces's ecstasy becomes confusion.

In each of these cases, the fundamental energy remains present. It is neither destroyed nor replaced. It simply appears through the filter of identification. The shadow of the sign is therefore not an energy distinct from its light. It constitutes its contracted expression. Just as a churning wave remains water despite its turbulent form, the conflictual manifestations of the signs continue to bear witness to the original quality from which they arise.

The birth chart enables us precisely to observe the specific forms that this process of identification takes. It reveals the areas where certain energies tend to be captured by the need for security, recognition, possession, control or protection. It shows the mechanisms through which the psyche seeks to reinforce the image it has of itself. But it also reveals the pathways through which these same energies can regain their natural direction. Each sign contains both the modes of contraction and the clues to recognition.

This understanding profoundly transforms the astrological reading. The difficulties in the chart are no longer interpreted as character flaws or imperfections to be corrected. They become the visible manifestations of an identification that momentarily obscures the fundamental quality of the energy. What appears to be a problem is often merely the expression of a bliss that seeks to be recognised in a form that is not yet fully understood.

This is why the aim of mindfulness astrology is not to suppress the ego but to understand it. The ego is part of the natural functioning of the psyche. It becomes a source of suffering only when it is mistaken for our true identity. When its mechanisms become visible, this identification gradually loses its hold. The energies of the birth chart then cease to be channelled into serving the self-image and gradually regain their natural expression.

Astrology thus becomes a tool for discernment. It enables us to observe how consciousness seems to contract into a particular identity, but also how this contraction can be recognised for what it is: a simple movement of the psyche appearing within Consciousness. Behind the myriad forms of the ego, the presence that observes them always remains intact. A prism may alter the appearance of light; it can never alter the light itself. In the same way, identification may veil the original bliss of the signs, but it can never make it disappear.

Chapter 41 Psychological and Astrological Consequences of Identification

Most human beings live with the deep conviction that they are an individual consciousness separate from the rest of the world. This impression seems so self-evident that it is rarely questioned. Everyone perceives themselves as a particular person possessing a body, a history, thoughts, emotions and a destiny all of their own. Yet, when the experience is observed carefully, this separation becomes difficult to pinpoint. Thoughts arise and disappear. Emotions arise and fade away. Bodily sensations arise and fade away. Even the sense of being a distinct individual varies over time. Everything that can be observed belongs to the realm of experience. But that which observes remains elusive. Consciousness itself cannot be seen as an object, for it is that through which all objects are known.

According to mindfulness astrology, psychological suffering arises from identification with this separate self-image. When consciousness believes itself to be limited to a particular persona, it feels vulnerable, incomplete and threatened. It then seeks to protect itself, to strengthen itself or to complete itself through life's experiences. The energies of the birth chart are gradually mobilised in the service of this quest. Leo's splendour becomes a need for recognition, Libra's harmony becomes a need for approval, Aquarius's freedom becomes opposition, and Taurus's sensuality becomes attachment. It is not the energies themselves that produce the suffering, but their appropriation by a 'self' that believes itself to be separate from its source.

This identification gives rise to numerous psychological consequences. Fear arises when the individual feels threatened. Desire arises when they seek to regain a sense of wholeness. Attachment arises when they attempt to hold on to what provides them with security or pleasure. Rejection arises when they seek to avoid what challenges their self-image. Gradually, defence mechanisms, emotional habits and compensatory strategies are built up, which eventually come to be perceived as natural. Yet they are all based on the same fundamental belief: that of being a separate entity which must ensure its own psychological survival.

This identification also has significant astrological consequences. As long as the birth chart is interpreted through the filter of the psychological self, there is a risk that it will be used to reinforce one's self-image. The qualities revealed in the chart then become sources of self-validation; the difficulties become flaws to be corrected or burdens to be borne. The chart is transformed into a definition of identity. The person presents themselves as 'Aries', 'Scorpio', 'Aquarius rising' or 'Saturnian' and sometimes ends up confusing these descriptions with who they really are. The chart, which should be a mirror, then becomes a new form of identification.

Mindful astrology offers a different perspective. The birth chart does not describe what we are, but what emerges in experience. It does not define our fundamental identity; it reveals the particular structures of the psyche through which identification tends to manifest itself. It shows the

psychological mechanisms that sustain the sense of separation, but it also points to the ways in which this separation can be recognised as a mere mental construct.

The birth chart thus reflects with great precision the specific forms that identification takes in each lifetime. It reveals the strategies employed to protect the self-image, the attachments to which the psyche clings, the fears that condition certain behaviours, and the conflicts that arise from the belief in a separate identity. But it also reveals, behind these mechanisms, the silent presence of the twelve original blissful states. For identification never alters the profound nature of energies. It veils them without altering them.

When attention ceases to be lost exclusively in the narratives of the psychological persona and returns to immediate experience, the energies gradually regain their original quality. Wonder replaces restlessness, harmony replaces dependence on the gaze of others, wisdom replaces rigidity, and freedom replaces opposition. The birth chart then ceases to be a description of an isolated individual and becomes a mirror of the movements of the psyche arising within a single, indivisible Consciousness.
Thus, one of the most profound consequences of recognising identification is the transformation of the way we view astrology itself. The birth chart is no longer used to construct a more elaborate identity. It becomes a tool for discernment, enabling us to observe the mechanisms of the ego and to recognise, behind them, the presence that has never been affected by their movements. It is in this recognition that the astrology of mindfulness finds its true

function: not to define who we are, but to reveal what we are not.

Chapter 42 The Shadow of the Astrological Signs

Astrology has often faced a recurring difficulty: how to explain that the same energies can produce such different manifestations? Why do some individuals express the most harmonious qualities of a sign, whilst others seem to manifest its most conflictual aspects? Why can the same energy appear in the form of creativity or suffering, freedom or confinement, joy or frustration?

Astrological traditions have generally answered this question by speaking of positive and negative qualities, harmonious or challenging signs, and good or bad expressions of the same energy. Mindfulness astrology takes a different perspective. It considers that the shadow is not an energy distinct from the light. It is not a dark part that exists independently of the essence of the sign. It appears as a distortion of that essence when the energy is experienced through identification with a supposedly separate consciousness.

This distinction is fundamental.

If the shadow were an autonomous energy, we would have to admit that there are forces within the human psyche that are inherently problematic. Certain aspects of our being would be naturally conflictual and would need to be corrected or overcome. Such a view would inevitably lead to a form of dualism pitting what is good against what is bad, what must be preserved against what must be eliminated.

Yet careful observation of signs leads to a different conclusion. When one examines the most conflictual expressions of a sign, one discovers that they always seem to stem from an original quality that has lost touch with its source.

The shadow of a sign is never anything other than its forgotten light.

Aries carries within it a sense of wonder. Its energy is that of the surge of life, of spontaneous discovery, of openness to the new. When this energy is experienced through a sense of separation, wonder gradually transforms into a need to exist more than others. Enthusiasm becomes impatience. Spontaneity becomes impulsiveness. Vitality turns into aggression. Yet, even in its most confrontational forms, Aries unconsciously continues to seek the sense of wonder from which it has strayed.

Taurus embodies sensual delight. Its energy lies in being present to sensations, in the simplicity of connecting with life, and in the ability to savour fully what is. When the fear of lack arises, this sensual delight turns into attachment. Pleasure becomes possession. Stability becomes stagnation. The natural need for embodiment transforms into a need for absolute security. Yet, behind these mechanisms, the search for that original sensual delight always remains.
Gemini embodies cheerfulness. Its energy is that of joyful discovery, curiosity and the lively movement of the intellect. When identification takes hold, this cheerfulness becomes distraction. Curiosity becomes hoarding.

Movement becomes restlessness. Thought loses its innocence and seeks to fill a sense of emptiness. Yet, even in this restlessness, there remains a longing for that original cheerfulness.

Cancer embodies fulfilment. Its energy is one of acceptance, of intimacy with experience and of the natural sense of already being whole. When this fulfilment is forgotten, emotional dependence arises. The individual seeks externally what they no longer recognise within themselves. The need to belong becomes attachment. Sensitivity becomes vulnerability. Yet, behind this quest lies the search for lost wholeness.

Leo embodies splendour. Its energy is that of the being's natural radiance. But when consciousness believes itself to be separate, splendour becomes a need for recognition. Radiance becomes a display. Nobility becomes pride. Creativity becomes a quest for approval. The suffering Leo seeks, through the eyes of others, to rediscover the splendour it no longer recognises within itself.

Virgo embodies purity. Its energy is that of clarity, simplicity and discernment. When this purity is clouded by fear, it becomes perfectionism. Discernment becomes criticism. Precision becomes anxiety. Natural intelligence transforms into mental control. Yet, behind these mechanisms, the aspiration for original purity always remains.

Libra embodies harmony. Its energy naturally seeks balance and the reconciliation of opposites. When this

harmony is forgotten, it becomes a need for approval. Cooperation turns into relational dependence. The quest for balance transforms into an inability to choose. Yet, even in this hesitation, the longing for harmony remains.

Scorpio embodies deliverance. Its energy is one of transformation and liberation from attachments. When this deliverance is no longer recognised, the need for control emerges. Depth turns into mistrust. Intensity turns into jealousy. Transformation turns into a struggle against change. Yet, even in its resistance, Scorpio continues to seek deliverance.

Sagittarius brings exultation. Its energy is openness, enthusiasm and trust in the unknown. When this exultation is captured by the psychological self, it becomes exaltation. Openness becomes excess. Enthusiasm becomes dogmatism. The quest for meaning becomes a search for certainties. Yet, behind these excesses, the desire for exultation always remains.

Capricorn embodies wisdom and serenity. Its energy is stability, depth and inner maturity. When this wisdom is forgotten, it becomes rigidity. Responsibility becomes control. Structure becomes confinement. Authority becomes harshness. Yet, even within this rigidity, Capricorn continues to seek the serenity it has lost sight of.

Aquarius embodies freedom. Its energy is one of authenticity and inner independence. When this freedom is experienced through a sense of separation, it becomes

opposition. Originality becomes marginalisation. Autonomy becomes rejection. Freedom turns into a reaction against constraints. Yet, behind this rebellion, the original freedom always remains.

Pisces embodies ecstasy. Their energy is one of unity and the natural dissolution of the boundaries of the self. When this ecstasy is forgotten, it becomes confusion. Openness becomes escape. Sensitivity becomes vulnerability. The sense of unity turns into a loss of bearings. Yet, even in this confusion, the longing for ecstasy always remains.

Thus, the shadow is never separate from the light. It is neither a competing energy nor a flawed part of the sign. It arises when the original energy is experienced through the prism of identification with a supposedly separate consciousness.

Paradoxically, every conflictual manifestation of a sign indicates the presence of its original bliss. The shadow does not signify a definitive estrangement from the source; on the contrary, it reveals the particular, d way in which the being unconsciously attempts to rediscover this source through strategies that have become ill-suited.

This understanding profoundly transforms the astrological reading. The astrologer no longer seeks to correct a sign's flaws or to combat its so-called negative tendencies. Instead, they seek to recognise the original quality that seeks to manifest itself behind every behaviour, every attachment, every fear or every conflict. They no longer

see the shadow as a problem to be solved, but as a language to be understood.

For no shadow exists in and of itself. It is light when refracted by the sense of separation. It is the conditioned expression of an energy whose essence remains intact.

When this mechanism of identification becomes visible, the energies in the birth chart gradually regain their natural orientation. The shadow then ceases to be an obstacle and becomes a revelation. It becomes a sign of a bliss that is ever-present, even when it seems forgotten.

The role of mindfulness astrology is therefore not to eliminate the shadow, but to enable us to recognise, behind each of its manifestations, the fundamental quality that seeks to return to the light.

Chapter 43: Longing for the Self

Human beings have always seemed to be driven by a constant quest. Some seek love; others, success, security, recognition, knowledge, freedom or inner peace. The objects of this quest vary from one individual to another, but the quest itself remains remarkably universal. Something seems to be missing, and life then becomes an attempt to rediscover what appears to have been lost. Yet, when one of these goals is achieved, the resulting satisfaction is often short-lived. Very quickly, a new desire emerges, a new expectation takes shape, and a new search begins. It is as though what is truly being sought cannot be found in any particular object, relationship, achievement or experience.

Mindfulness astrology holds that behind all these quests lies a single, fundamental movement: a longing for the Self. This longing arises from the illusion of a separate consciousness. When consciousness identifies with a particular person, limited by their history, thoughts and emotions, a sense of incompleteness emerges. Something seems to be missing, not because there is actually anything lacking in the being, but because attention has turned away from its deepest nature. From that moment on, the search begins. The being attempts to rediscover in the world what it believes it has lost. It seeks fulfilment in possessions, security in relationships, freedom in circumstances, peace in achievements or love in the eyes of others. Yet what it seeks is already present in the very form of the consciousness that is seeking.

This longing is the hidden driving force behind much of human activity. Behind the most ordinary desires, as well as behind the loftiest aspirations, there often lies the same fundamental impulse: to rediscover a sense of wholeness that seems to have vanished. This is why no satisfaction obtained in the world can be definitive. The objects of desire may provide pleasure, comfort or joy, but they cannot permanently fill what is not a real lack. Desire then shifts from one object to another, unwittingly pursuing a reality that belongs to no object.

This nostalgia is evident in all the energies of the birth chart. Behind Leo's need for recognition lies the quest for primordial splendour. Behind Taurus's attachment lies the quest for sensual pleasure. Behind Gemini's restlessness lies the quest for cheerfulness. Behind Cancer's emotional dependence lies the quest for fulfilment. Behind Sagittarius's quest for meaning lies the search for elation. Behind Libra's need for harmony lies harmony itself. Every desire, every fear, every ambition and every suffering indirectly bears witness to this deep longing to rediscover what was never truly lost.

The birth chart thus becomes a mirror of the specific forms this longing takes in a given, in existence. It shows the paths taken by the psyche in its attempt to regain its wholeness through experience. It reveals the strategies, attachments, hopes and resistances that accompany this quest. But it also reveals that behind all these searches lies the very fundamental quality that is being sought.

Thus, nostalgia for the Self is neither a mistake nor a flaw in the human condition. On the contrary, it is a precious clue. It bears witness to the silent presence of the Self at the very heart of the experience of separation. It acts as a constant reminder of our deepest nature. When this longing is recognised for what it is, it gradually ceases to drive consciousness towards external objects. It becomes an invitation to return to presence itself, to that timeless consciousness which has never left the experience and which remains the true foundation of all human quests.

For what is sought is never absent. Only attention seems to have strayed from it. And it is precisely this apparent distance that gives rise to the longing for the Self.

Chapter 44 Suffering and Ignorance

The perspective of mindfulness astrology holds that psychological suffering does not originate in external circumstances, in life events or in the configurations of the birth chart. It arises from a particular form of ignorance. The word ‘ignorance’ here does not refer to a lack of intellectual knowledge. A person may be highly cultured, understand the most subtle psychological mechanisms or have a perfect command of astrological language, yet still suffer deeply. The ignorance in question is more fundamental: it consists of failing to recognise our true nature. When consciousness identifies exclusively with thoughts, emotions, the body or personal history, it believes itself to be separate, limited and vulnerable. From this belief arise fear, lack, attachment, rejection and the ceaseless need to become something other than what is.

It is important here to distinguish between pain and suffering. Pain is a natural part of the human experience. The loss of a loved one, illness, separation, failure or the difficulties of life can give rise to intense and sometimes painful emotions. Mindfulness astrology does not claim to eliminate these experiences. However, psychological suffering arises when pain is interpreted through the prism of the separate self. Resistance, fear, resentment, judgement and projection into the past or future are then added to the pain. It is th —these mechanisms—that prolong and amplify the painful experience.

This ignorance then colours all the energies of the psyche. The twelve original blissful states continue to be present,

but they are perceived through the prism of the psychological self. Sensual pleasure becomes attachment, splendour becomes a need for recognition, harmony becomes relational dependence, freedom becomes opposition, and ecstasy becomes confusion. Suffering is therefore not produced by the energies themselves but by a misunderstanding of their profound nature. More precisely, it arises when we seek, through objects, relationships or experiences, that which can only be found at the level of the Self. Every form of suffering thus contains a fundamental confusion between what we are and what we believe ourselves to be.

This understanding also allows us to take a fresh look at the difficulties of life. Painful experiences are no longer interpreted as punishments, cosmic injustices or the consequences of an unfavourable birth chart. They become revelations. They shed light on the attachments, fears, beliefs and identifications that shape the experience of the self. They reveal the areas where consciousness has contracted around a limited image of itself.

The birth chart allows us to observe with great subtlety the specific forms that this ignorance takes in a given life. It shows where consciousness tends to identify itself, where it seeks security, where it projects its expectations, and where it risks losing sight of its deepest nature. But it also reveals the ways out of this confusion. For behind every fear lies a forgotten bliss, behind every attachment an unrecognised fulfilment, and behind every conflict an unacknowledged harmony.

Thus, suffering is not a sign of a fundamental flaw in our being; it is a symptom of a misunderstanding of our true nature. It points less to a problem to be solved than to a confusion to be clarified. When this misunderstanding begins to be seen clearly, the energies of the theme gradually regain their original direction. Suffering then ceases to be an obstacle on the path; it becomes an invitation to understanding, a call to recognise that which, behind all the movements of the psyche, has never ceased to be free, complete and present.

Chapter 45: The Return to Presence

If suffering arises from identification with a supposedly separate consciousness, then true understanding does not consist in accumulating more knowledge but in returning to that which is always already present. This return is neither a movement through space nor an achievement in time. It is not a matter of attaining a particular state, of becoming more spiritual, or of transforming the psyche into an ideal version of itself. Presence is already there. It is that in which thoughts, emotions, sensations, perceptions and even the sense of being a particular person arise. Yet attention is usually absorbed by the contents of experience and overlooks the silent reality that makes them possible. Returning to presence is simply the recognition of this obvious truth.

This recognition adds nothing to what is. It does not produce a new experience nor does it create a new identity. It consists of seeing that behind all the changes of existence there remains something that does not change. Sensations arise and pass away. Emotions arise and pass away. Thoughts arise and pass away. Beliefs arise and pass away. The circumstances of life arise and pass away. Yet the presence through which all this is known remains there continuously. It accompanies every moment of experience without ever being affected by its content.

From this perspective, presence is not one particular practice amongst others. It constitutes the very foundation of all practice. Meditation, contemplation, self-observation or astrological study are not intended to

produce presence but to enable its recognition. What is sought is never created by these approaches. They simply help attention to cease losing itself exclusively in the objects of experience, so that it may recognise that which illuminates them.

Astrology then gradually ceases to be a tool intended to improve the psychological persona. It becomes a mirror revealing the mechanisms through which attention becomes lost in identification. Every sign, every planet, every aspect and every transit reveals a particular way in which consciousness can contract around an image of itself. But these same symbols also point to the gateways through which this contraction can be recognised. Behind attachment lies pleasure; behind restlessness, joy; behind pride, splendour; behind control, liberation. The birth chart therefore does not lead towards a better future; it constantly brings us back to what is already present behind the movements of the psyche.

As this understanding deepens, one's relationship with existence undergoes a subtle transformation. Life is no longer experienced as a succession of problems to be solved in order to finally attain a satisfactory state. Experiences continue to arise, with their joys and difficulties, but they are no longer interpreted exclusively through the prism of lack. The constant, compulsive search for future fulfilment begins to subside. What was sought in the objects of experience is gradually recognised as already being present at the very heart of the experience itself.

A return to presence does not mean the disappearance of the personality, emotions or human experiences. The energies of the theme continue to express themselves, relationships continue to exist, and events continue to occur. What changes is the way in which they are experienced. They are no longer perceived as the attributes of a separate self that needs to protect or complete itself. They appear as the natural movements of life within Consciousness.

The twelve original blissful states then cease to be distant ideals and once again become what they have always been: spontaneous expressions of being when attention rests in simple presence. They are not acquired. They are revealed. They do not result from an effort at transformation but from a recognition of what is already at the source of experience.

Thus, the true fulfilment of mindfulness astrology does not lie in a greater self-knowledge, but in the recognition of that which has always preceded and illuminated all knowledge. For what is sought at the end of the path is none other than that which was already present at the beginning. The return to presence is therefore not a destination. It is the realisation that we have never strayed from who we truly are.

PART SEVEN

Ethics and Astrological Practice

Chapter 46 Free Will and Determinism

The question of free will and determinism runs through the entire history of philosophy, psychology and astrology. Since ancient times, human beings have wondered about the true extent of their freedom. Are we the authors of our thoughts, choices and actions, or are these determined by causes beyond our control? This question holds particular significance in astrology, as the discipline has often been accused of promoting a fatalistic view of existence. If the birth chart describes our character, our tendencies and certain events in our lives, are we still free?

Traditional astrology has frequently been confronted with this dilemma. The more accurately the birth chart seemed to describe a person's life, the more unavoidable the question of determinism became. If everything is written in the heavens, what room is left for freedom? Conversely, if freedom is absolute, what value should we attach to astrological symbols? Many astrologers have attempted to resolve this tension by asserting that the stars incline without constraining, or that they indicate tendencies without imposing their fulfilment. These formulations have helped to mitigate the problem without truly resolving it.

Mindfulness astrology approaches this question from a different angle.

It begins by acknowledging that the birth chart does indeed describe something real. It describes the particular structure of the psyche, the natural tendencies of character, the preferred modes of expression of psychic energies, the mechanisms of identification, the fields of experience and the cycles that mark a person's life. Observation shows that these correspondences are often remarkably precise.

However, this observation does not necessarily lead to determinism. It leads, first and foremost, to the recognition that the psyche possesses a structure.

Just as an oak tree does not grow like a reed, just as a river follows certain lines of slope rather than others, every human being possesses a particular psychological organisation. The birth chart reflects this organisation. It shows the forms that life takes when it manifests itself through a given individual.
At this level, a significant part of our existence does indeed seem to be determined.

No one chooses their date of birth.

No one chooses the major structures of their birth chart.

No one consciously decides on their early conditioning.
Thoughts, emotions and desires arise spontaneously. Even the most habitual psychological reactions often seem to arise before any conscious decision is made.

When one observes the experience closely, it becomes difficult to assert that the psychological self actually controls what arises in the mind.

A thought arises, then another.
An emotion appears, then disappears.
A desire manifests itself, then fades away.
The psychological self seems more to be a witness to these movements than their author.

This observation has led some philosophers and certain spiritual traditions to conclude that free will does not exist. But mindfulness astrology introduces a crucial distinction here. The psychological self is not Consciousness.

Yet it is precisely because these two levels are often confused that the debate between free will and determinism seems intractable.

From the perspective of the psyche, a large proportion of phenomena do indeed appear to be determined. Family, social, cultural and biological conditioning profoundly influence behaviour. The structures of the birth chart also reveal certain natural tendencies. Habits are repeated. Automatic, un d patterns recur. Mechanisms of identification tend to persist.

The birth chart describes this dimension with remarkable precision. It shows the specific forms that these psychological determinisms take. It reveals the natural tendencies of the personality. It highlights the scenarios towards which the psyche is spontaneously drawn. It

reveals the conditioning factors that seek to repeat themselves.

But it does not reveal Consciousness.

And this is where the concept of freedom takes on a new meaning.
In the astrology of mindfulness, true freedom does not consist in controlling events, altering thoughts or becoming the absolute author of what appears in experience. Such freedom belongs to the fantasy of the psychological self. It presupposes the existence of an autonomous individual capable of directing their life entirely according to their will.

Yet this image does not stand up to scrutiny.

True freedom lies elsewhere.

It lies in the power of attention.

At every moment, there is the possibility of observing what arises without identifying with it completely.

A thought arises. It can be believed or observed.
An emotion arises. It can be followed blindly or recognised as a passing phenomenon.

A fear manifests itself. It can become a prison or an object of observation.

It is in this capacity for recognition that freedom lies. Not a freedom exercised by the psychological persona, but the freedom inherent in Consciousness itself. A freedom that emerges when identification with the contents of experience begins to loosen.

The birth chart does not take away this freedom. On the contrary, it often enables a better understanding of the mechanisms that obscure it.

When a person recognises the tendencies in their birth chart, they become able to see more clearly the automatic patterns that govern their behaviour. What was unconscious becomes conscious. What was endured becomes observable.

Freedom, then, does not consist in suppressing the energies of the chart. It consists in no longer identifying completely with them.

A powerful Mars will continue to express its energy.
A sensitive Moon will continue to feel.
A dominant Saturn will continue to provide structure.
But these energies gradually cease to be experienced as an absolute identity. They become movements observed within Consciousness.

This understanding also transforms the concept of responsibility. From a traditional perspective, being responsible means being the author of one's actions and decisions. In mindfulness astrology, responsibility does not consist of fully controlling the movements of the

psyche. It consists of lucidly recognising what arises in experience. The clearer the attention becomes, the more the automatic mechanisms cease to operate in the shadows. Responsibility then becomes the ability to be present with what is, rather than the pretence of having total control over what arises.

This understanding also makes it possible to move beyond the traditional opposition between freedom and determinism.

From the perspective of the psyche, determinisms do indeed exist.

From the perspective of Consciousness, no limitations can be found.

These two dimensions are not mutually exclusive. They belong to different levels of experience.
The birth chart describes the first level. Conscious presence reveals the second.

This is why mindfulness astrology seeks neither to deny conditioning nor to glorify an illusory freedom of the self. It recognises that the psyche has its own structure, habits and tendencies. But it also recognises that what observes this structure is not limited by it.

The birth chart is thus akin to a musical score. The score indicates certain notes, certain harmonies and certain rhythms. It describes a structure. But the music only truly exists when it is played. And even if the score remains the

same, the musician's quality of presence profoundly transforms the performance.

Thus, the birth chart reveals the particular forms of human experience. It shows the tendencies of the psyche, its conditioning, its automatic responses and its potentialities. But it never defines who we fundamentally are.

True freedom is not the ability to become someone other than what the chart reveals. Nor is it the power to control the course of life entirely. It arises when identification with the contents of experience loosens and conscious presence recognises its own nature.
The birth chart describes the psyche. Presence reveals that which observes the psyche.

From that point on, the debate between free will and determinism undergoes a profound transformation. From the perspective of the ‘ ’ personality, determinisms exist. From the perspective of Consciousness, no limitation can be found. The question is then no longer whether the human being is entirely free or entirely determined. It becomes: who is the one who believes themselves to be free or determined?

As long as this question remains unanswered, the debate seems intractable. When examined directly, it becomes apparent that freedom and determinism pertain to the psyche, whilst Consciousness remains the silent witness to both.

This is why mindfulness astrology seeks neither to defend the individual's free will nor to assert absolute determinism. It invites us to recognise the structures of the psyche whilst discovering that which, within us, can never be reduced to any structure.

Therein lies true freedom.

Not in what appears, but in that which is aware of what appears.

Chapter 47 The Astrologer's Responsibility

The practice of astrology entails a particular responsibility, as it directly affects the way a person perceives themselves and understands their existence. The astrologer's words are never neutral. An interpretation can enlighten, reassure, open up new perspectives or foster a better understanding of the self. But it can also confine, cause anxiety or reinforce certain identifications. This is why mindfulness astrology attaches essential importance to the astrologer's quality of presence and to the way in which they convey what they perceive in a birth chart. Their role is not to define the person, to predict their destiny or to tell them what they should become. It consists of shedding light on the symbolic dynamics of the psyche in order to help the client better understand the mechanisms at work in their experience.

This responsibility entails renouncing any form of psychological power over the other person. The astrologer is neither a prophet, nor a guru, nor the holder of a higher truth. They do not know any better than the client what the latter must experience or choose. The birth chart gives them no right to interpret another person's life in an authoritarian manner. On the contrary, the deeper their understanding of astrology becomes, the more they recognise the element of mystery that lies at the heart of every existence. Their work then consists of offering avenues for understanding, fostering observation and encouraging inner autonomy rather than providing certainties. Astrological interpretation becomes a dialogue rather than a diagnosis.

This responsibility also extends to the way in which the astrologer presents astrological symbols. A planet is not a condemnation. A tense aspect is not inevitable. A complex configuration is not a flaw. Every element of the chart forms part of a coherent whole and contributes to the uniqueness of the ‘score’ that is a human life. The astrologer therefore takes care not to reduce a person to a few psychological characteristics, nor to confine their experience to rigid categories. Their role is to shed light on the workings of the psyche without ever equating the birth chart with identity.

The astrologer also bears the responsibility of clearly distinguishing between what they observe and what they assume. They may note certain correspondences, recognise certain recurring patterns and highlight certain symbolic dynamics. But they cannot claim to know with certainty the ultimate meaning of an event, the deeper reasons behind a trial or the exact future course of a life. The deeper they delve into their practice, the more they discover that reality remains vaster than all possible interpretations. This humility is one of the essential qualities of astrological guidance.

In mindfulness astrology, the astrologer’s ultimate responsibility is never to reinforce the illusion of a fixed identity or an imposed destiny. Behind the signs, planets, houses and aspects lies a reality that defies description: Consciousness itself. The astrologer can help us understand the movements of the psyche, the mechanisms of identification and the primordial joys that seek to reveal

themselves through experience, but they must never allow us to forget that that which observes these movements is infinitely vaster than anything a birth chart can describe.

Their role is therefore not to provide definitive answers but to foster a deeper understanding of the human experience. Astrology thus becomes an art of unveiling rather than a science of control. It helps us to see the workings of the psyche more clearly without claiming to confine reality to a theory. Perhaps this is the astrologer's true responsibility: to use astrology not to define the human being, but to help them recognise that which, within them, remains free from any definition.

Chapter 48: Mindfulness-Based Astrological Guidance

Mindfulness astrology does not view an astrological consultation as an act of prediction, nor as a search for external solutions to life's difficulties. Above all, it regards the consultation as a space for observation, understanding and presence. The birth chart becomes a mirror that sheds light on certain dynamics of the psyche, certain mechanisms of identification and certain habitual ways of reacting to experience. The aim is not to change the person to make them conform to an ideal, nor to correct a supposed imperfection. Rather, it is to help them see with greater clarity what is already manifesting in their life. The astrologer does not seek to steer the client towards a model of success, personal development or spiritual evolution; rather, they accompany them on a journey of self-discovery through the symbolic language of the birth chart.

This approach profoundly transforms the nature of the astrological dialogue. Rather than stating what will happen or what the client ought to do, the astrologer invites them to explore their direct experience. The signs, planets, houses, aspects and transits become gateways through which to observe the mechanisms of fear, desire, attachment, the quest for recognition or the need for control. Behind these mechanisms, the guidance seeks to reveal the original joys that are waiting to be recognised. Thus, a relationship difficulty can become an opportunity to rediscover the harmony of Libra; a crisis of transformation, that of Scorpio's liberation; a feeling of

lack, that of Cancer's fulfilment; or a period of doubt, that of Capricorn's wisdom. Astrology then ceases to be an explanation of life and becomes an invitation to inner understanding.

From this perspective, the astrologer's role is not to provide ready-made answers but to foster the emergence of a more lucid awareness. For true transformation does not result from a struggle against the psyche but from the power of attention directed towards its movements. When a thought, an emotion or a conditioning is observed with clarity, without judgement or any desire to change it, a natural distance emerges. What was previously experienced as one's identity becomes an observed phenomenon. Astrological guidance thus aims less at changing the content of the experience than at transforming the relationship one has with that experience.

Mindfulness-based astrological guidance ultimately rests on a fundamental belief: that there is nothing fundamentally flawed in human beings. The tensions in a birth chart, psychological conflicts and difficult periods are not regarded as errors to be corrected, but as manifestations of the psyche that need to be understood. Tense aspects, retrograde planets, intercepted signs or existential crises are not obstacles on the path; they form an integral part of the unique score that each life represents. Behind them lies the profound coherence of the birth chart and the perfection of the foundation it reflects.

The astrologer's role, then, is to create the conditions for this understanding by fostering attention, clarity and inner

autonomy. More than an interpreter of destiny, they become a companion in presence. Through the birth chart, they help the client to recognise the movements of the psyche without being reduced to them, and to discover that behind thoughts, emotions, conditioning and events, the same silent, free and intact Consciousness always remains. Thus, astrological guidance finds its fulfilment not in the promise of a better future, but in the recognition of what is already present at the very heart of experience.

Chapter 49: Ethics and Non-Prediction

Mindfulness astrology is based on a particular conception of the astrologer's role and the very nature of the birth chart. If the chart is a symbolic mirror of the psyche and not a causal mechanism acting upon existence, then astrological practice cannot be based on the announcement of a destiny or the prediction of inevitable events. The astrologer's role is not to tell a person what will happen to them, but to help them understand the psychological dynamics that manifest themselves through their experience. This distinction lies at the heart of the ethics of mindfulness astrology. It calls for great caution in the use of astrological symbols and a deep respect for the client's inner freedom.

This approach does not mean that astrological transits or cycles are devoid of meaning. They often correspond to periods when certain psychological, relational or existential issues become particularly apparent. They enable us to anticipate the emergence of certain themes, questions or inner challenges. In this sense, astrology has a predictive dimension. It can highlight psychological states that are seeking to manifest themselves and areas of life that require particular attention. However, this prediction must never be confused with a forecast. The symbol indicates a range of possibilities; it never determines the exact form that events will take.

The same transit can manifest in many different ways depending on one's life context, personal history and, above all, the level of awareness with which it is

experienced. A Saturn transit may correspond to a period of structuring, responsibility, clarification or coming up against certain limits. A Pluto transit may accompany an inner transformation, a profound re-evaluation or a significant shift in certain points of reference. But none of these meanings allows us to state with certainty exactly which specific event will occur. Claiming to know in advance what is going to happen often amounts to confusing the symbol with its concrete manifestation. Yet the richness of the symbol lies precisely in its openness.

The astrologer therefore has a responsibility to clearly distinguish between what they observe in the chart and what they imagine or project onto the future. The deeper their practice becomes, the more they recognise that reality is always vaster than their interpretations. They may observe correspondences, identify cycles and highlight certain recurring dynamics, but they cannot claim to possess absolute knowledge of what will come to pass. Respect for the mystery is an integral part of astrological ethics.

This caution applies particularly to sensitive areas of life. Matters relating to health, death, separations, accidents or personal trials require extreme vigilance. Mindful astrology rejects any doomsday predictions, any anxiety-inducing prophecies and any statements likely to trap a person in fear. An astrological interpretation must never become a negative suggestion that would condition the way an individual experiences their life.

Non-prediction is thus less a limitation than a natural consequence of the vision offered by mindfulness astrology. Recognising that the future remains open, that the mystery of existence cannot be reduced to a symbolic reading, and that no interpretation can fully capture the richness of reality is an essential form of humility. The astrologer no longer presents themselves as one who knows what is going to happen, but as one who helps to shed light on what is already present and what is seeking to emerge.

Their responsibility is to encourage clarity rather than dependence, understanding rather than fear, and autonomy rather than submission to an external authority. A respectful astrological practice does not seek to confine existence within predictions; it accompanies the individual in the conscious discovery of what they are experiencing, moment by moment. Astrology thus returns to its original purpose: not to foretell the future, but to foster a deeper understanding of the human experience and the workings of the psyche.

Chapter 50 Astrology and Inner Freedom

One of the paradoxes of astrology is that it is often perceived as a body of knowledge capable of limiting freedom, whereas, when properly understood, it can help to reveal it. Many people consult their birth chart in the hope of discovering who they are, what they should do, or what the future holds for them. However, when the birth chart is used as a definition of the self, it risks becoming a new form of identification. A person may then come to believe they are condemned by certain astrological configurations, trapped by character traits or limited by patterns they regard as immutable. Mindful astrology offers a radically different approach. The birth chart does not define who we are; it describes the movements of the psyche, the structures of experience and the particular forms through which consciousness manifests itself in a given existence. That which observes these movements is always vaster than that which is observed.

From this perspective, inner freedom does not consist in altering the birth chart or escaping the energies that compose it. Nor does it consist in becoming someone else. True freedom arises when the mechanisms of the psyche are seen clearly without being mistaken for our identity. A fear can be observed without becoming ‘my fear’. A thought can be observed without becoming ‘my thought’. An astrological tendency can be recognised without becoming a definition of the self. The more attention frees itself from identification, the more the energies of the chart regain their natural expression. They cease to be the instruments of the psychological self and once again

become the spontaneous manifestations of primordial bliss. A sense of wonder replaces struggle, fulfilment replaces lack, harmony replaces conflict, and freedom replaces reaction.

Paradoxically, the birth chart can then become a valuable ally of freedom. When used to observe the mechanisms of conditioning rather than to construct an identity, it helps to shed light on the psychological habits that perpetuate suffering. It reveals the areas where attention tends to become lost in attachment, fear, the need for control or the search for recognition. What was previously experienced unconsciously becomes observable. And what becomes observable gradually ceases to exert the same power of conditioning. The birth chart therefore does not create freedom, but it can help to reveal what obscures it.

This understanding profoundly transforms the very function of astrology. The birth chart ceases to be a static description of the personality or a programme intended to govern one's existence. It becomes a tool for observation, enabling the psyche to recognise itself. The signs, planets, houses, aspects and transits are no longer elements that define who we are; they become indicators showing how certain energies manifest within the present experience. Astrology thus ceases to be a science of becoming and becomes an art of presence.
Mindfulness astrology thus finds its fulfilment in the recognition of this fundamental freedom. The birth chart remains a valuable tool for understanding the psyche, but it is never a prison or a definitive identity. It is a map, not the territory; a mirror, not what is reflected. When used

with clarity, it helps us recognise the conditioning, attachments and illusions that perpetuate suffering. But it also points towards that which defies description: conscious presence itself.

It is in this presence—which precedes any personal history and any astrological interpretation—that true inner freedom lies. A freedom that depends neither on circumstances, nor on events, nor even on the configurations of the birth chart, because it is the very nature of Consciousness that illuminates the whole of experience. The birth chart describes the movements of the psyche; freedom belongs to that which observes them. And when this distinction becomes clear, astrology ceases to be a means of self-knowledge and becomes an invitation to recognise that which, within us, has always been free.

General conclusion

As this book draws to a close, one thing gradually becomes clear: mindfulness astrology did not arise from a desire to create a new method of interpretation, nor to add yet another system to the many existing schools of astrology. It arose from a fundamental questioning of the nature of reality, the psyche and Consciousness. It arose from a refusal to explain the world through the influence of the stars and from the intuition that another way of understanding was possible. In the course of this exploration, the birth chart emerged not as a cause but as a mirror; not as a celestial mechanism acting upon human beings but as a symbolic reflection of the psyche. The synchronicity between the heavens and human experience remains a mystery, but this mystery need not be solved in order to be observed.

This perspective leads to a profound transformation in the way we view astrology. The signs are no longer merely psychological categories. They become the symbolic representations of twelve fundamental modalities of the psyche, of twelve gateways back to the Self, and of twelve primordial states of bliss, whose painful expressions are merely caricatures produced by identification with a supposedly separate consciousness. The planets become the functions through which these energies are expressed. The houses reveal the fields of experience in which they manifest. The aspects show their interactions. The birth chart thus appears as a singular score, unique to each human being, yet composed according to universal principles.

This understanding also alters the very meaning of suffering. Suffering does not stem from the heavens, nor from the signs, nor from the planets, nor from the aspects, nor from events. It arises from ignorance of our true nature, from the belief that we are a separate entity that must protect itself, complete itself or become something other than what it is. The tensions revealed by the birth chart then cease to be flaws to be corrected. They become invitations to recognise the mechanisms of identification and to rediscover the original qualities hidden behind them. The shadow is no longer the opposite of light; it is light's forgotten expression.

Astrology thus regains a function that goes far beyond mere psychological interpretation. It becomes a path to self-understanding, not because it enables access to a more elaborate identity, but because it reveals the limits of any identity. It shows the movements of the psyche whilst reminding us that that which observes them cannot be reduced to any astrological symbol. The birth chart describes the person, never the Self. It describes the manifestation, never Consciousness itself.

This understanding also leads to a new perspective on the birth chart itself. It no longer appears as an imperfect structure that needs to be corrected or transcended. It is perfect from the outset, not because it is free from tensions or contradictions, but because it exactly reflects what manifests itself through a particular existence. Every planet, every sign, every house, every aspect, every retrograde or interception contributes to the coherence of the whole. The chart is not a problem to be solved. It is a singular expression of life, a unique score through which Consciousness manifests itself.

Perhaps this is the true originality of mindfulness astrology. It does not propose a new belief. It does not seek to replace one form of determinism with another. It does not claim to hold a definitive explanation of the world, the heavens or consciousness. It simply invites us to observe. To observe the movements of the psyche. To recognise the mechanisms of the ego. To discover the joys that lie at the source of astrological energies. And to exercise that power of attention which allows us to see phenomena without identifying with them completely.

For true freedom does not lie in altering the birth chart, escaping transits or becoming someone else. It lies in the ability to recognise the movements of the psyche whilst knowing that we are not reducible to them. The birth chart describes the conditioning, tendencies and structures of experience. But it can never describe that which observes them. Freedom belongs to that conscious presence which remains unchanged amidst all change.

The heavens will continue to turn. The planets will continue their cycles. Transits will continue to reflect the movements of the psyche. Astrological charts will continue to reveal, with astonishing precision, the structures of human experience. But beyond these symbols, beyond the interpretations and even beyond astrology itself, lies that to which this entire work has sought to point: that indivisible Consciousness in which the heavens, the psyche and the world appear, and which constitutes the true foundation of all experience.

It is perhaps here that astrology ultimately converges with mindfulness. Not through the accumulation of further knowledge, but through the realisation that what is sought

through all human quests has never been absent. Behind the infinite diversity of astrological charts, behind individual stories, behind joys and sufferings, lies what we are seeking. The signs point to the doors. The planets describe the paths. The chart reveals the score. But the Self has always been present, even before the journey began.

And perhaps, at the end of this journey, it becomes clear that what has been observing the birth chart from the very beginning is precisely what was being sought. Consciousness is not the goal of the path. It is that in which the path appears. It is not the result of the quest. It is that which makes the quest possible. It was present before the first glance was cast towards the sky; it remains present throughout the exploration of the psyche; and it will still be present when all interpretations have dissolved into the silence from which they sprang.

Appendix A: The Twelve Diagrams of the Awakening and Fall of the Signs

The diagrams presented in this appendix provide a visual synthesis of one of the foundations of mindfulness astrology: the idea that each sign of the zodiac possesses a luminous essence which can be recognised or, conversely, forgotten through identification with a supposedly separate consciousness.

Throughout this book, we have seen that the signs do not merely represent character traits or psychological categories. They correspond to twelve fundamental modalities of the psyche, to twelve gateways back to the Self, and to twelve primordial blissful states present at the very heart of human experience. These states of bliss are neither ideals to be attained nor qualities to be acquired. They constitute the profound nature of the zodiacal energies when they are experienced without being distorted by the sense of separation.

Each diagram takes the fundamental energy of the sign as its starting point. From this energy, two directions become possible. The first is that of awakening. It corresponds to the qualities that gradually bring the energy closer to its most conscious and harmonious expression. These intermediate qualities pave the way to the sign's original bliss. Thus, for Aries, spontaneity, innocence, frankness, fervour, ardour, boldness, courage and valour gradually lead to a sense of wonder, which represents the profound essence of this energy.

The second direction is that of decline. When energy is experienced through fear, lack, the search for security or identification with the psychological self, it tends to contract and move away from its source. The sign's conflictual or painful expressions then emerge. For Aries, this descent may take the form of excitement, irritation, impetuosity, aggression or anger. If this movement continues, it leads to the sign's outlet, that is to say, the form furthest removed from its original essence. In the case of Aries, this outlet manifests itself notably through intoxication, exuberance, exasperation or unbridled rage.

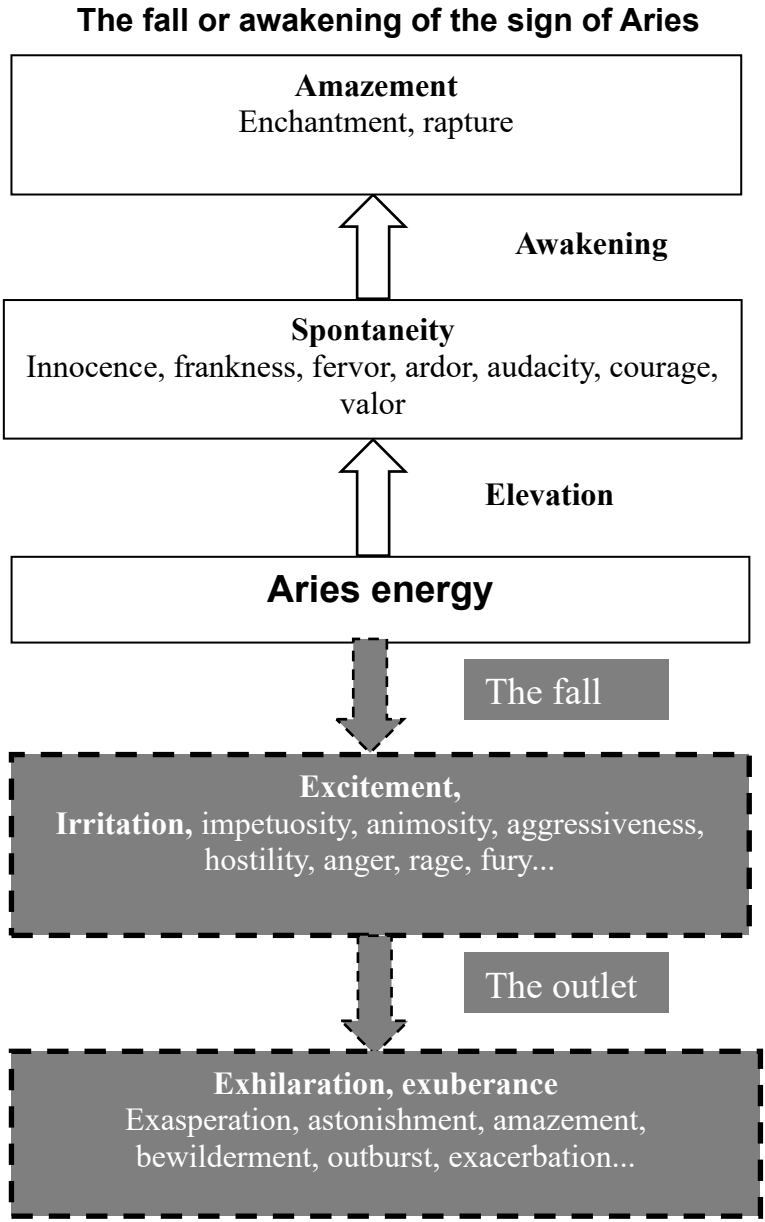
These patterns must never be understood as moral judgements pitting good against evil, nor as a rigid classification of human behaviour. They simply illustrate the different directions that a single psychic energy can take. Awakening and downfall are not two distinct energies but the two possible expressions of the same fundamental force. The shadow is never separate from the light; it is the distortion of the light when the original source is forgotten.

This representation also helps us understand why mindfulness astrology considers the birth chart to be perfect from the outset. No sign is flawed. No energy is bad. Even the most painful manifestations continue to bear indirect witness to the bliss from which they spring. The further an energy seems removed from its source, the more it often reveals the intensity with which that source is unconsciously sought.

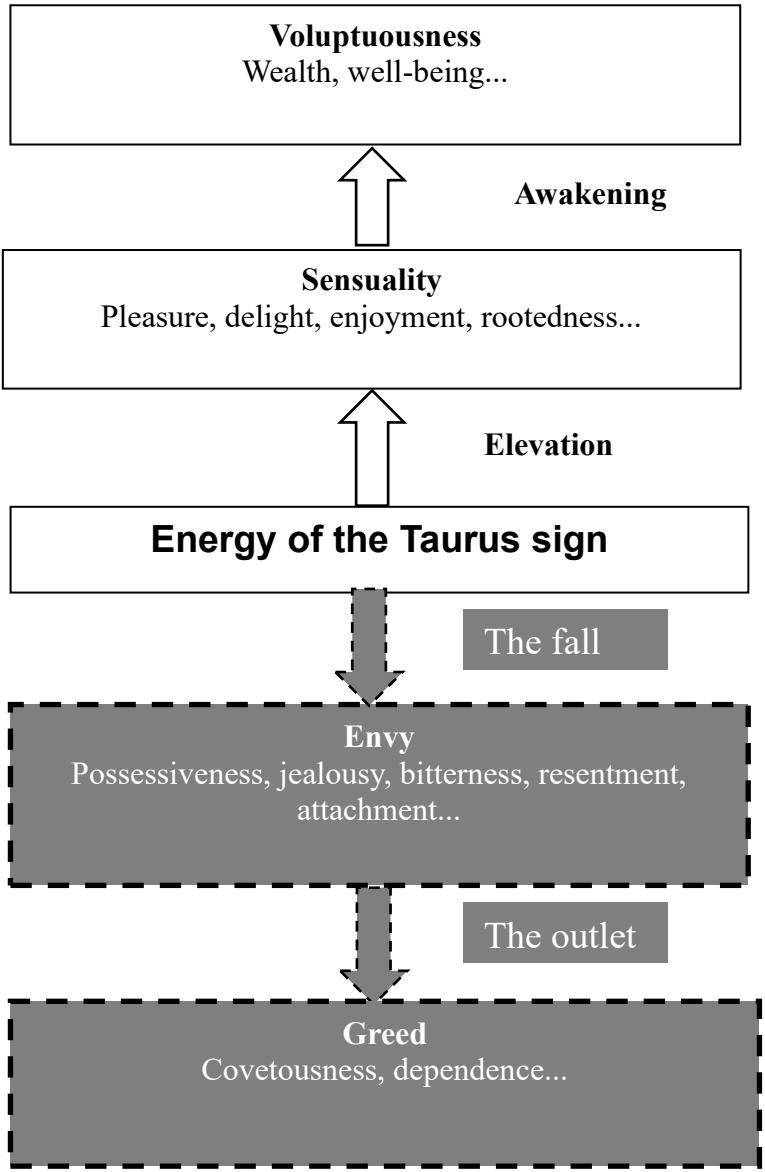
The aim of these diagrams is therefore not to judge the movements of the psyche but to make them visible. They

are tools for observation, enabling us to recognise the mechanisms by which an energy rises towards its bliss or, conversely, contracts into its forms of suffering. They also show that behind every difficulty there always lies an essential quality that is waiting to be recognised.

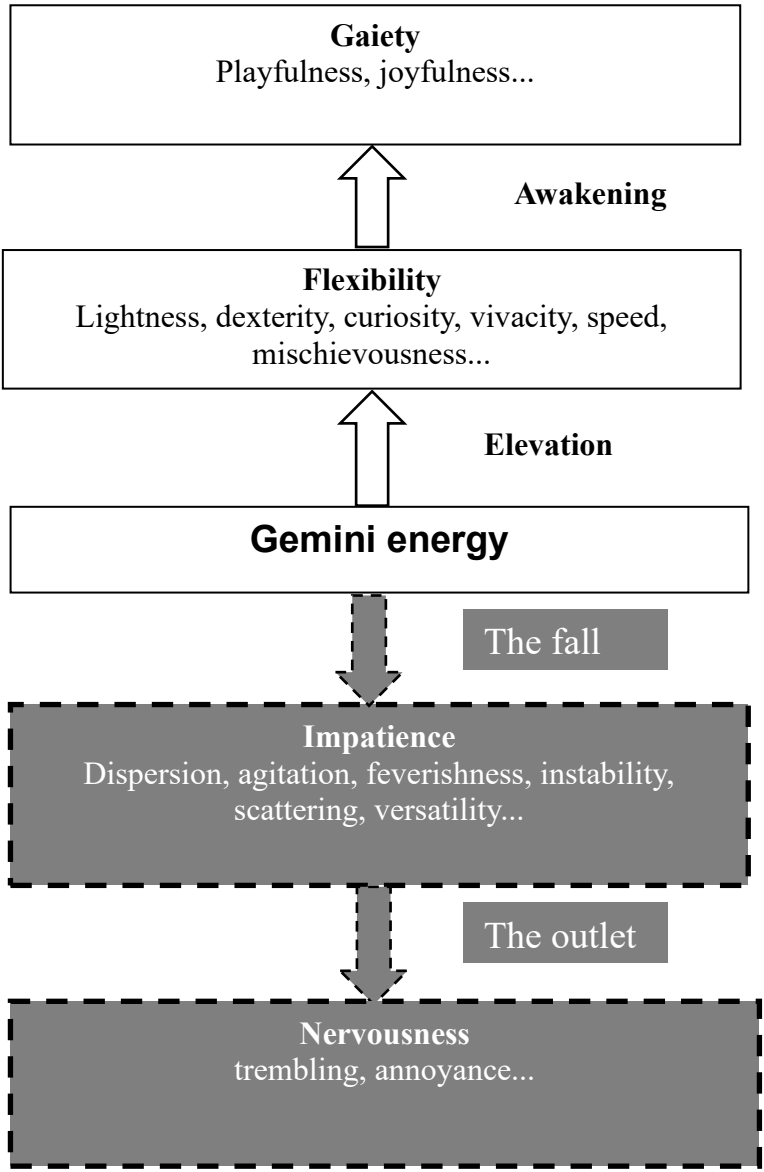
Thus, each sign appears not only as a structure of the psyche, but also as a path to understanding. Every shadow points to a forgotten light. Every form of suffering reveals an unrecognised state of bliss. Every form of energy already contains the potential for its own awakening. The twelve patterns that follow therefore do not describe twelve ways of becoming something other than what we are. They illustrate twelve possible paths through which the psyche can rediscover what has always been present on the threshold of Consciousness.

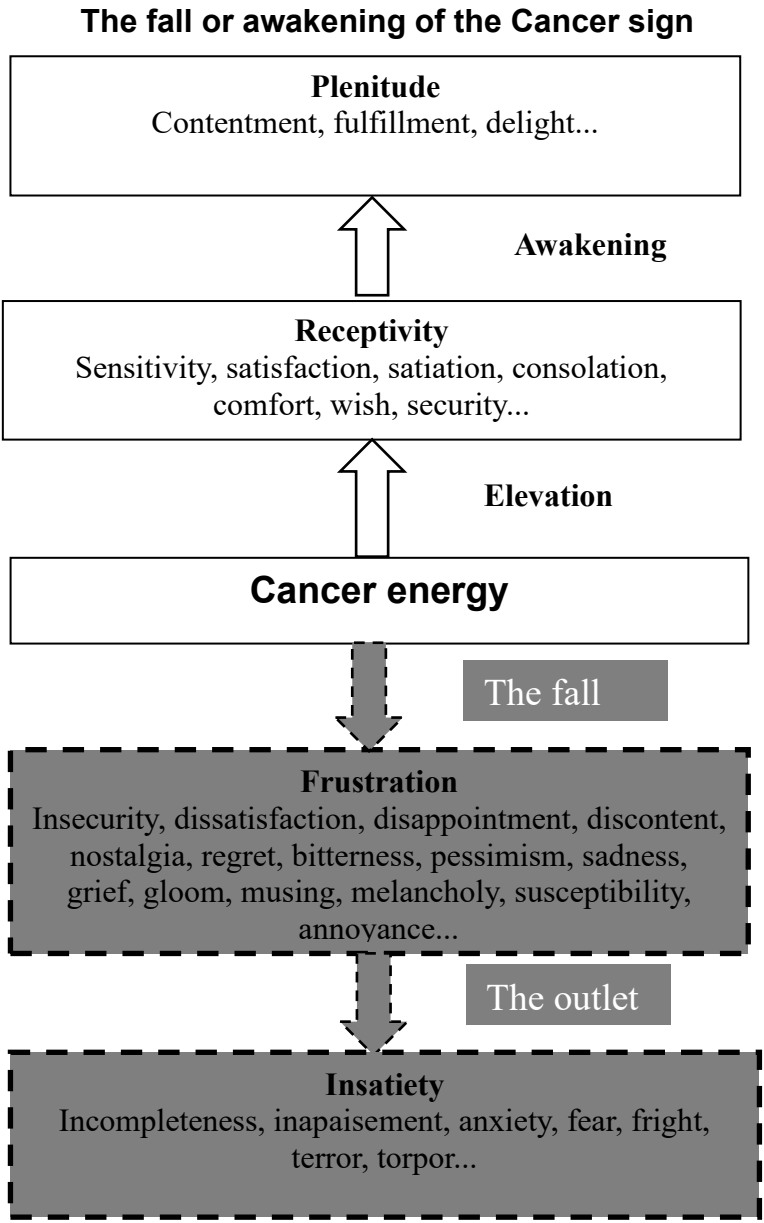

The fall or awakening of the sign of Aries
Amazement
Enchantment, rapture
Awakening
Spontaneity
Innocence, frankness, fervor, ardor, audacity, courage, valor
Elevation
Aries energy
The fall
Excitement,
Irritation, impetuosity, animosity, aggressiveness, hostility, anger, rage, fury...
The outlet
Exhilaration, exuberance
Exasperation, astonishment, amazement, bewilderment, outburst, exacerbation...

The fall or awakening of the Taurus sign

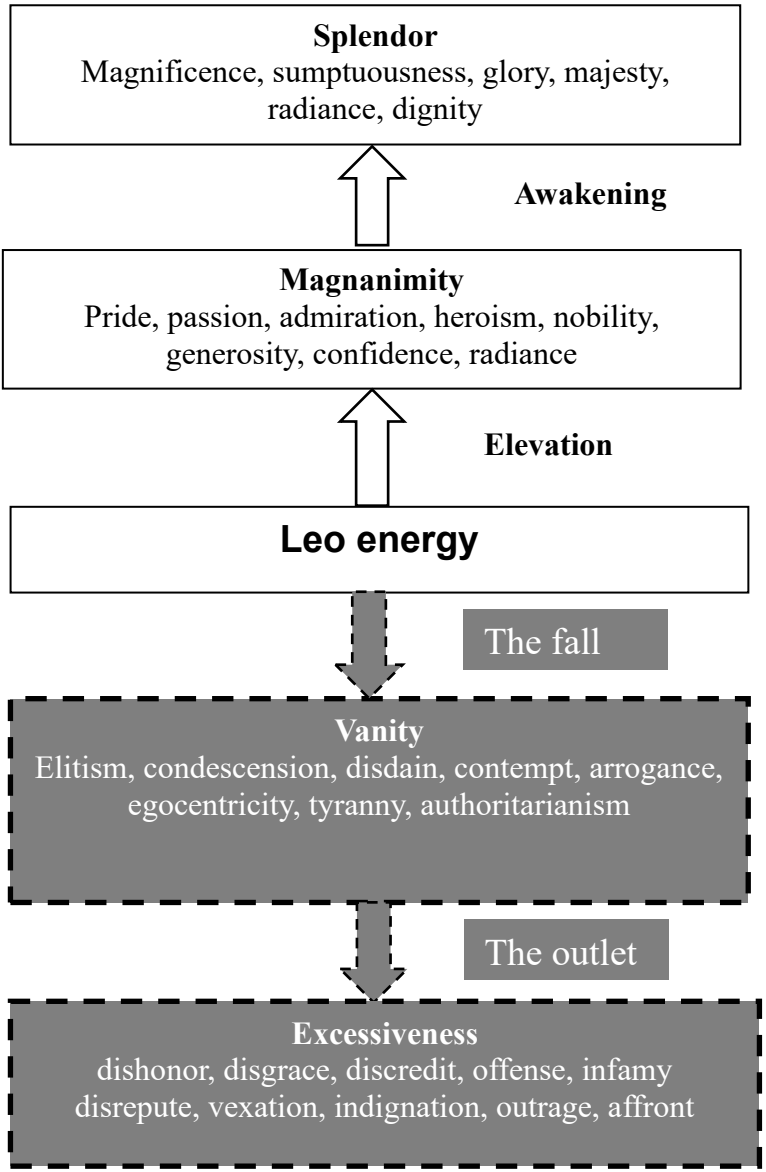


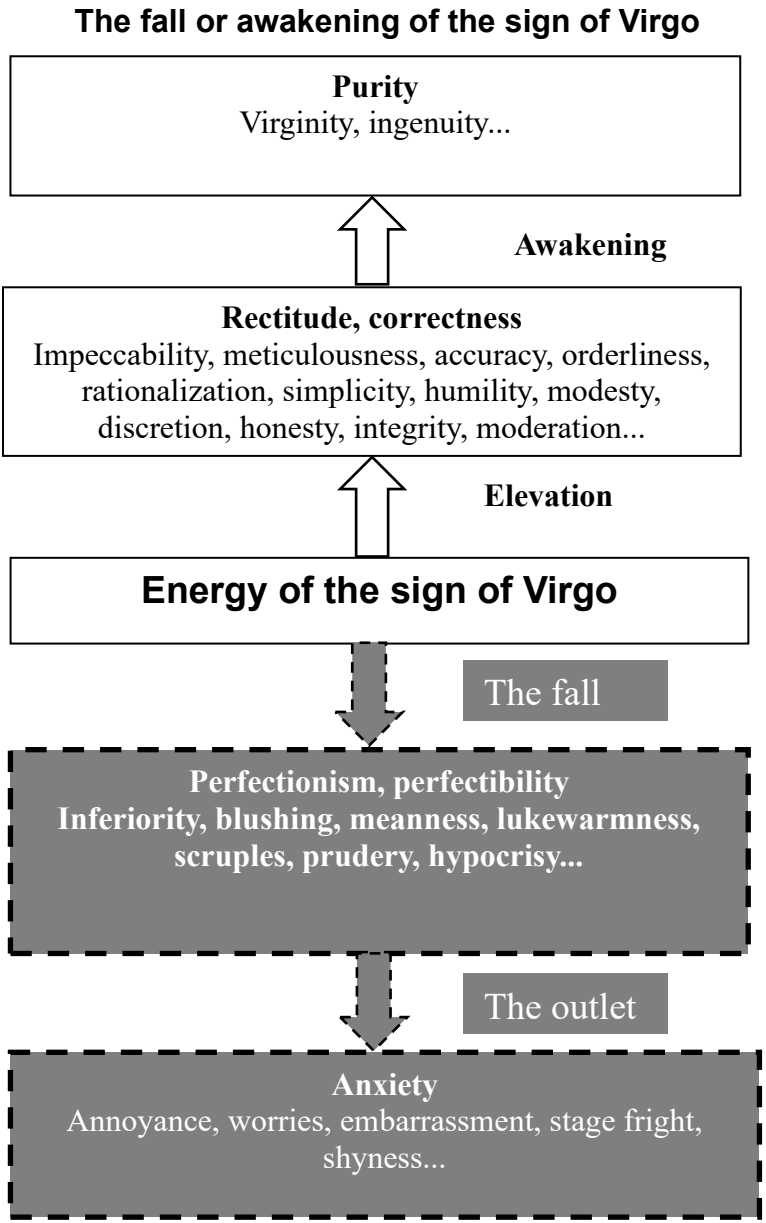
The fall or awakening of the Gemini sign

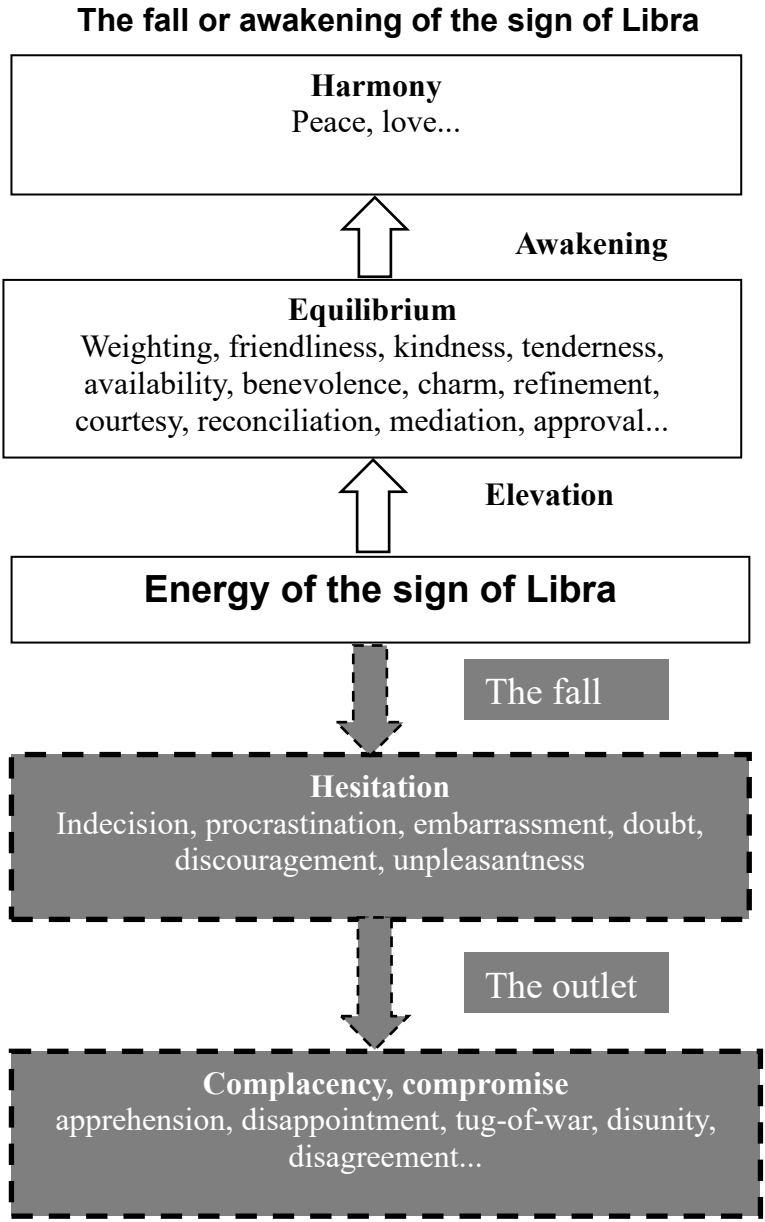



The fall or awakening of the Cancer sign
Plenitude
Contentment, fulfillment, delight...
Awakening
Receptivity
Sensitivity, satisfaction, satiation, consolation, comfort, wish, security...
Elevation
Cancer energy
The fall
Frustration
Insecurity, dissatisfaction, disappointment, discontent, nostalgia, regret, bitterness, pessimism, sadness, grief, gloom, musing, melancholy, susceptibility, annoyance...
The outlet
Insatiety
Incompleteness, inapaisement, anxiety, fear, fright, terror, torpor...

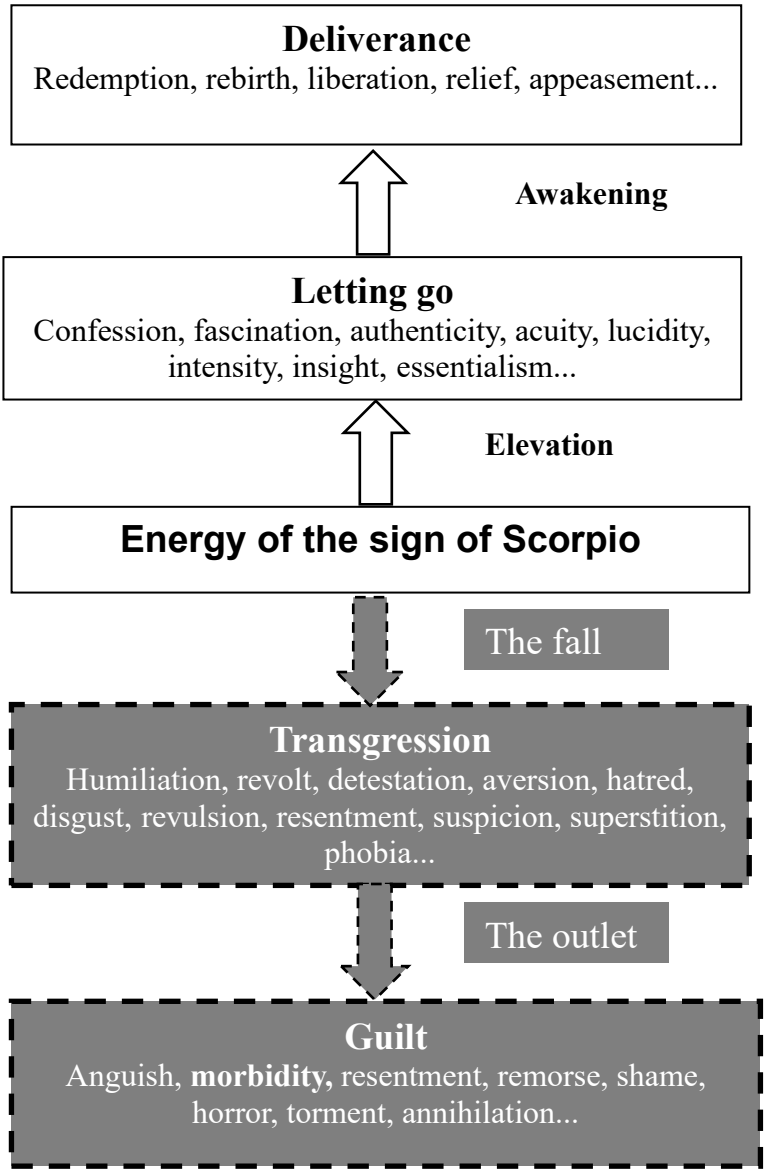
The fall or awakening of the Leo sign



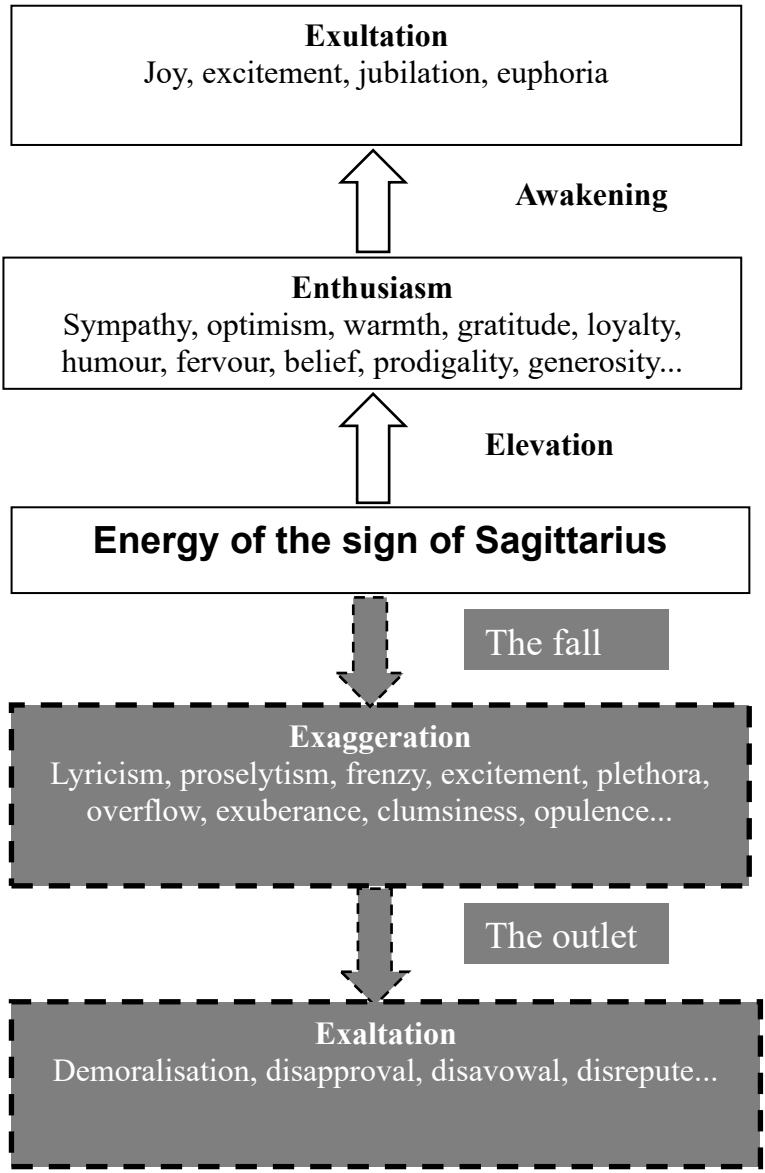

The fall or awakening of the sign of Virgo
Purity
Virginity, ingenuity...
Awakening
Rectitude, correctness
Impeccability, meticulousness, accuracy, orderliness, rationalization, simplicity, humility, modesty, discretion, honesty, integrity, moderation...
Elevation
Energy of the sign of Virgo
The fall
Perfectionism, perfectibility
Inferiority, blushing, meanness, lukewarmness, scruples, prudery, hypocrisy...
The outlet
Anxiety
Annoyance, worries, embarrassment, stage fright, shyness...


The fall or awakening of the sign of Libra
Harmony
Peace, love...
Awakening
Equilibrium
Weighting, friendliness, kindness, tenderness, availability, benevolence, charm, refinement, courtesy, reconciliation, mediation, approval...
Elevation
Energy of the sign of Libra
The fall
Hesitation
Indecision, procrastination, embarrassment, doubt, discouragement, unpleasantness
The outlet
Complacency, compromise
apprehension, disappointment, tug-of-war, disunity, disagreement...

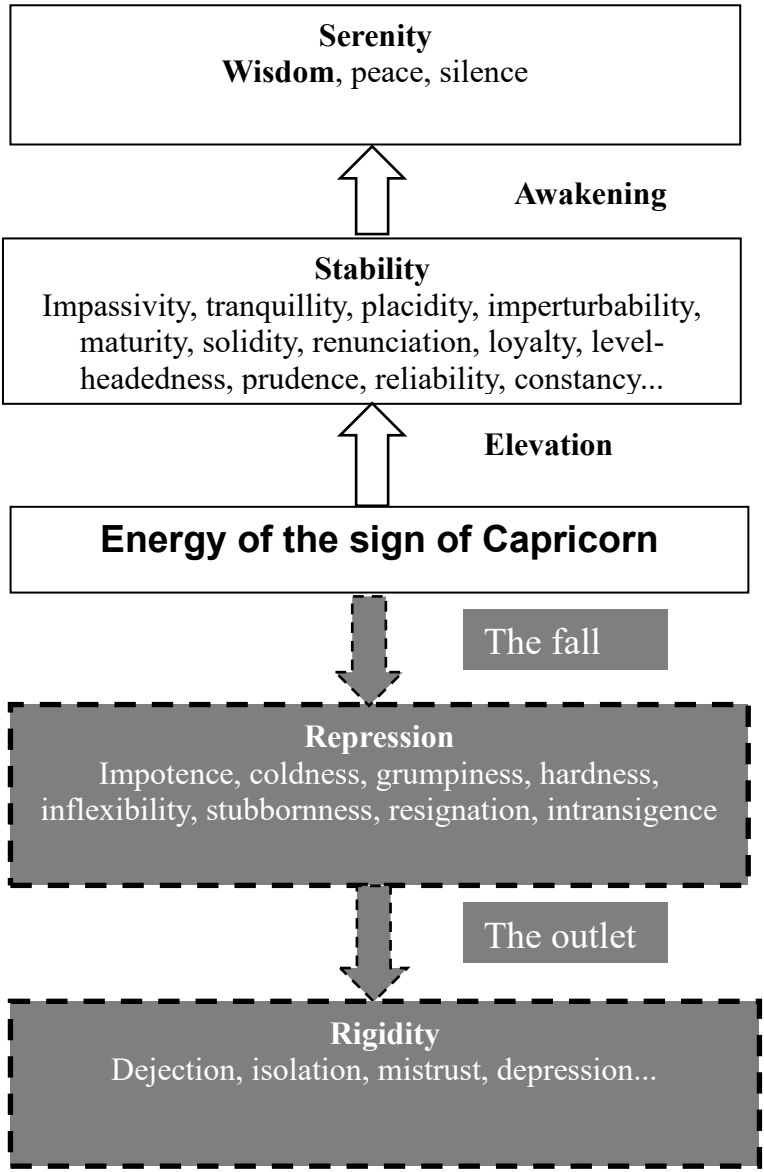
The fall or awakening of the sign of Scorpio



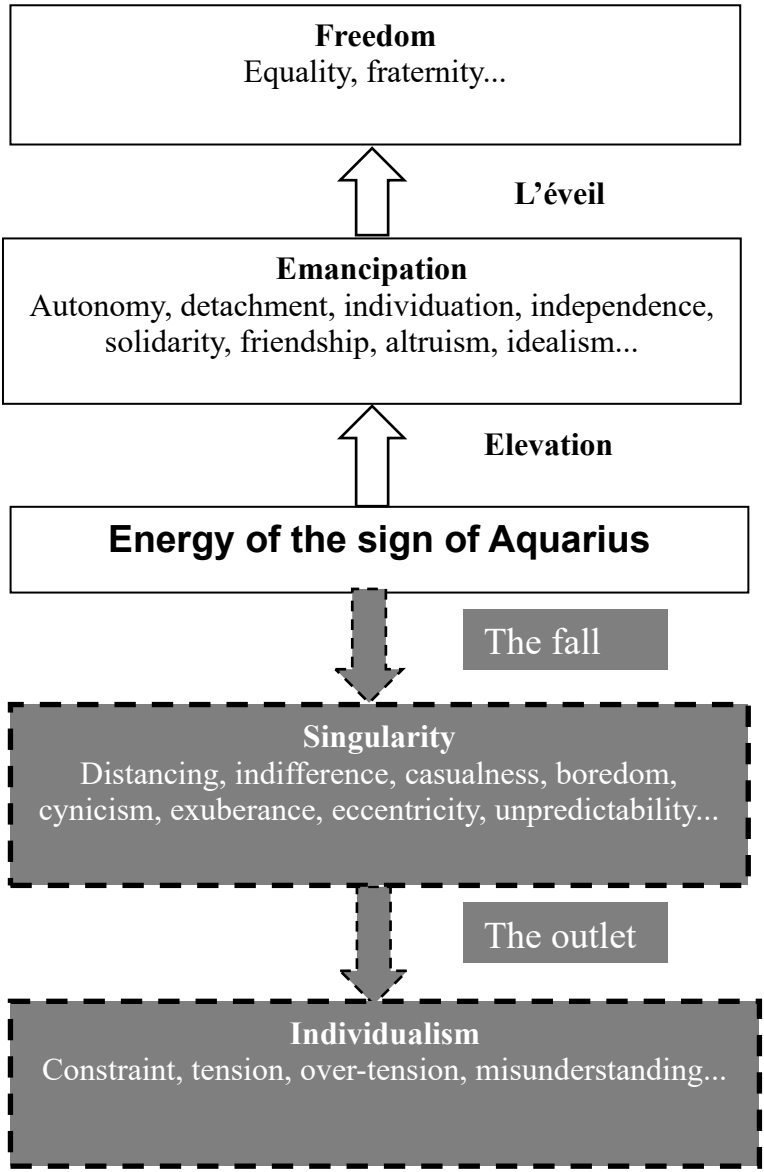
The fall or the awakening of the sign of Sagittarius



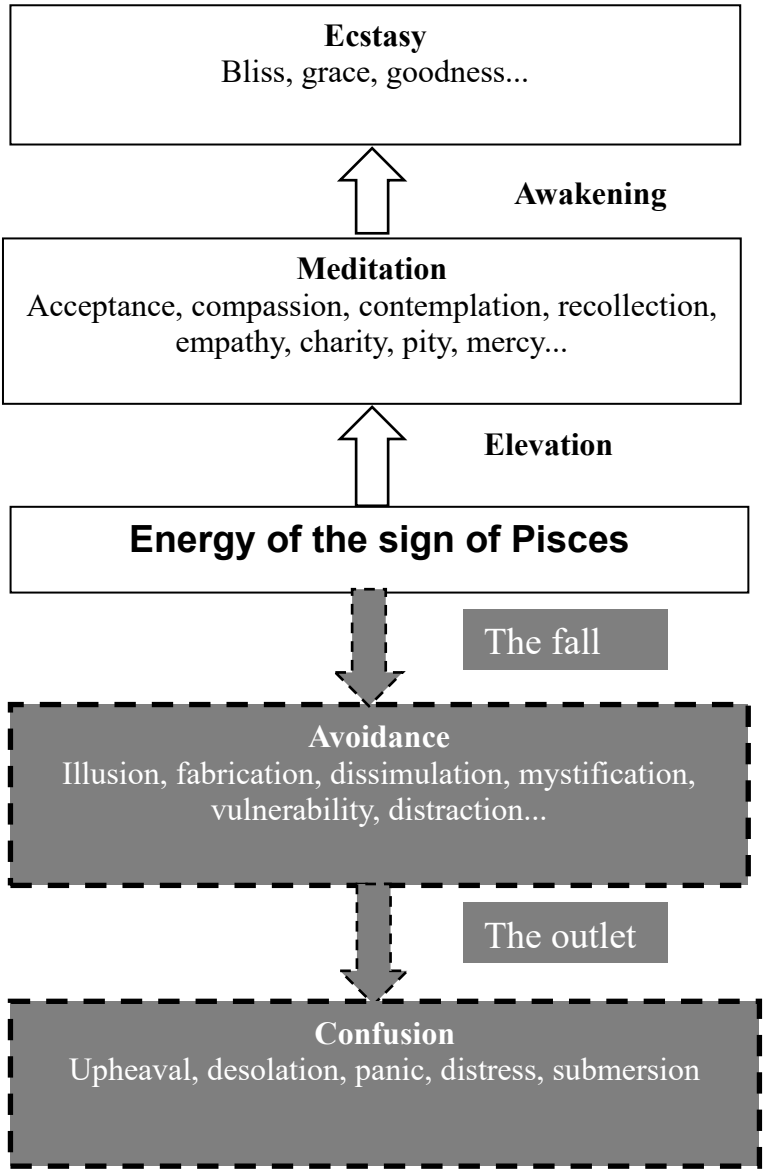
The fall or awakening of the sign of Capricorn



The fall or awakening of the sign of Aquarius



The fall or awakening of the sign of Pisces



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Mindfulness Astrology:

Philosophical Foundations and General Theory

For millennia, astrology has been interpreted as a language of destiny, a tool for self-knowledge or a path to personal development. But what if the stars exerted no influence at all? What if the birth chart were not the cause of our existence but its symbolic mirror?

In this seminal work, Jérôme Zenastral proposes an epistemological break with traditional, psychological, karmic and transpersonal conceptions of astrology. Drawing on non-duality, mindfulness and the principle of synchronicity, he develops a vision in which the heavens and the psyche appear as simultaneous expressions of the same fundamental reality: Consciousness.

One of the major insights of this book is that the suffering associated with the signs of the zodiac is not opposed to their deepest nature. Rather, it is a distortion of that nature. Behind every fear, every attachment, every conflict and every quest lies a forgotten, primordial bliss. The shadow is not separate from the light: it is the light when experienced through the illusion of a separate consciousness.

The signs of the zodiac thus appear as twelve fundamental modes of human experience, twelve gateways back to the Self, and twelve primordial states of bliss that existence invites us to recognise.